THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 TIM. III. 15.

VOL. VII. NO. 13. NEW YORK, SATURDAY, JUNE 10, 1837. WHOLE NUMBER 325.

NEW YORK PROTESTANT EPISCOPAL PRESS,
DEPOSITORY NO. 28 ANN STREET.

Standing Committee.

H. COTHEAL, Treasurer and Agent, 28 Ann street.
LEWIS CURTIS,
CHARLES KEELER,
CHARLES N. S. ROWLAND,
GEORGE C. MORGAN,
CORNELIUS OAKLEY,
JOHN W. MITCHELL, Sec'y.

Bibles, Prayer Books, Devotional and Miscellaneous Works published and for sale by the Press.

Bibles, 8vo. and royal 18mo. all bindings—Testaments muslin—Bibles and Prayer Books, 4to. for the desk, 8vo. 12mo.* 18mo. (most common size) 32mo. (pocket size) all bindings—Devotional Sonnets, all bindings—New Psalms and Hymns, 8vo. 12mo. royal, 18mo. all bindings—Works of Bishop Ravenscroft, two vols. 8vo. boards—Tracts—Communicant's Companion (pocket edition,) all bindings—Life of Bishop Heber, two vols. 8vo.—Parish Library, vols. 1 to 13, boards and calf—Bishop Sumner's Help to Domestic Instruction and Devotion—Lectures on St. Matthew and St. Mark, boards and half calf—Lectures on St. Luke, do.—Bishop Bloomfield's Manual of Family Prayers, various bindings—Weller Tracts, vol. i., containing No. 1 to 5; vol. ii. containing No. 6 to 8—Sacra Privata, by Bishop Wilson, various bindings—McEllen Tracts—1. The McEllen Family; 2. The Baptism; 3. Family in Eternity; 4. The Meeting of the Travellers; all bound in one volume—History of a Pocket Prayer Book—A Farmer's account of his Conversion—as well as a choice selection of Theological and Church Works, kept constantly on hand and for sale at their Depository.

* Adopted at the last General Convention as the standard book.

THE CHURCHMAN

Is printed and published by the New York Protestant Episcopal Press, No. 28 Ann street, at Three Dollars per annum, in advance.

AGENTS.

Charles Stimpson, Jun.	Boston, Mas.
Rev. Ch's Burroughs,	Portsmouth, N. H.
Vernon Harrington,	Burlington, Vt.
Sidney Babcock,	New Haven, Ct.
A. W. Wilgus,	Buffalo, N. Y.
Oliver Steele,	Albany, N. Y.
John W. Jones,	Louisville, Ky.
Z. Clark,	Troy, N. Y.
Arius Nye, Cashier of the Bank of	Marietta, Ohio.
Robert Graffin,	Philadelphia.
Rev. E. E. Ford,	Augusta, Ga.
A. E. Miller,	Charleston, S. C.
P. E. Demill, Esq.,	Detroit, Michigan.
Armstrong & Berry,	Baltimore, Md.
Rev. P. Teller Babbit,	Fayette, Missouri.
Messrs. Hotchkiss & Co.,	New Orleans.
Smith & Crowell,	Maumee City, Ohio.

From the British Critic.

FORSTER'S LIFE OF BISHOP JEBB.

(*Concluded.*)

That Jebb trusted to the good will of his parishioners as the strongest of all fortresses, was manifested by his practice of leaving his doors unbolted, and his windows unbarred. That his trust was not wholly misplaced, was shown by the following occurrence. A gang of robbers, knowing the defenceless state of his dwelling, met one night, armed with blunderbusses, on the steps of his hall door. The wife of their leader, having discovered their intention, suddenly made her appearance among them; and declared that if any of them raised a hand to attack Mr. Jebb's house, she would herself swear against them, and prosecute them, though it were her own husband. The villains were instantly panic-struck and retired: leaving the inmates of the house wholly unconscious of their danger and deliverance. In fact the circumstance never transpired until *Tierney*, the leader of the gang, and husband of the faithful woman, disappeared and fled the country.

The year 1821 was more especially memorable in the life of Jebb, for a signal triumph of his courage and benevolence. The facts, we believe, are too well known to need a lengthened recital. The outline of the history is as follows: the county of Limerick was at that period the very focus of insurrection; and there were many causes of apprehension lest the neighborhood of Abington should be involved in the vortex of the seditious movement. On receiving intelligence to that effect, Jebb instantly concerted measures with Mr. Costello, the Roman Catholic priest. Accordingly, on the following Sunday, after the celebration of mass, he advanced through a crowded congregation to the altar. And there, (after an impressive exhortation had been delivered by Mr. Costello to his flock,) the ***Protestant*** incumbent addressed the people for an hour and a half. He was heard with breathless attention. Some were affected even to tears. The very children are said to have stretched out their hands, when the resolutions which he had prepared were presented to the congregation. The farmers and peasantry rushed to the rails of the altar to subscribe their names, or to affix their marks. And, better than all, the enthusiasm of the moment did not go off in vapor, but settled down permanently into the substantial form of peaceful and *conservative* determination. So that, "while the whole surrounding country became a scene of fire and bloodshed, Abington parish, to the end of the disturbances, remained, like Gideon's fleece, the only inviolate spot." The service thus rendered to the cause of good order was afterwards more than once most honorably mentioned in Parliament, as illustrating the efficacy of conciliation, and eminent usefulness of a resident Protestant clergy. But here we are irresistibly compelled, once more, to ask —if Jebb himself were now living would he be able to repeat this glorious experiment, with the slightest chance of success? Alas! even he, we greatly fear, would be forced to confess that a dire enchantment had fallen upon the land, whose spell would defy his holiest adjurations! A malignant power is at work.

> —— like a planetary plague, when Jove
> Will, o'er some high-viced city, hang his poison
> In the sick air.

And charity, and righteousness, and peace, are every where perishing under the infection.

It was in January, 1823, that Archdeacon Jebb was consecrated Bishop of Limerick. The appointment was signally honorable to the ministry, and universally acceptable to the Church. By his own parishioners, Romanists and all, the event was hailed with exultation. On his return to Abington, when bishop elect, he was met on the borders of the parish by a multitude of the peasantry, who took the horses from his carriage, and drew him in triumph to the glebe. And there a still more striking testimonial awaited him. He was presented with an affectionate address from the Roman Catholics of Abington, drawn up by their own pastor, and with his signature at its head. His first object, on entering upon the Episcopal function, was to "guard the entrance of the sanctuary," by refusing ordination to those who were not prepared for it by competent erudition. And in this resolution he was accustomed to fortify himself by reference to the practice of Dr. Antony Tuckney, an eminent *Puritan* divine, who was Master of St. John's College, Cambridge, and Regius Professor of Divinity, during the usurpation. We are told that in the elections at St. John's, the president, Tuckney, was beset by solicitations that he would have due regard to the *godly* His answer was, that none would have a greater regard to the *godly* than he; but that, nevertheless, he was determined to choose none but scholars. "For," said he, "they *may* deceive me in their *godliness*, but they *cannot* deceive me in their *scholarship*." We respectfully, but urgently, recommend this example to the attentive consideration of Mr. Carlile, whose pamphlet we have already noticed in the present number. With him, we have seen, the main question is, whether the candidate be *born of* GOD. And doubtless a most important question it is. But then, it is a question which (as understood by Mr. Carlile) often requires the discernment of an inspired apostle for its determination. The *Puritan* divine was, accordingly, content to introduce another test, the application of which was more within the competence of human sagacity. And we can assure Mr. Carlile, on the authority of the narrative before us, that the adoption of this principle by Bishop Jebb was successful to admiration. During his Episcopate, no clergy were more exemplary than those of the Diocese of Limerick, both for pastoral assiduity, and theological acquirement.

Our limits forbid us to follow the biographer through all the remaining details of this most interesting life. We must hasten to the melancholy close of it. And yet, it is almost a libel upon the memory of Jebb to call it *melancholy;* for the light of Christian serenity and cheerfulness rested upon him throughout the whole course of a disease which confined him for nearly seven years to his chair. It was on Easter-day, in the fifth year of his Episcopate, that the trial came upon him. He had preached in his cathedral to a crowded congregation. At about five o'clock, the usual hour of dinner, he suddenly exclaimed, "I feel a numbness in my hand; it is going up the arm; it has gone down my side: send for Mr. Thwaites." By instant and copious bleeding his life was saved; but, from that moment, he was the victim of incurable *hemiplegia*, which *bound* him for the rest of his days. His latter years were passed in London. But, although he could not be present in the body with his people, his spirit continued to preside over the Diocese of Limerick to the last. The energy of that spirit was gloriously manifested throughout the whole period of his confinement. His right hand was smitten into utter helplessness. But the loss was at length repaired: for, patient and cheerful perseverance placed the pen of a ready writer in his left. The chamber of his captivity became a sort of sanctuary, to which men might resort, to learn how sweet are the uses of affliction, when the cup is commended to lips which have been used to taste *how gracious is the* LORD. The bitterness of it soon passed away; and little remained but the savors of that precious balm which the great Physician never fails to shed into the chalice, wherever it is received by the hand of pious resignation.

All this while the illness of Bishop Jebb was felt as a public calamity; and this, not only in his own diocese, but almost throughout the empire. "I have fifteen thousand poor in my parish," said the Roman Catholic priest of the principal chapel in Limerick to his congregation, —"let them, and all of us, pray, falling on our knees, for the good Bishop of Limerick. None before have done as *he* has for the poor. Never will they have such another benefactor." For some days after his attack, it was found necessary to relieve the public anxiety through the medium of the newspapers; for the inquiries, both personal and by letter, were far too numerous to be satisfied by any other mode of answer. A respectable inhabitant of Limerick happened, about this time, to pass through Sheffield. He was stopped in the streets by earnest and anxious inquiries from total strangers relative to the bishop's present state, and the prospects of his recovery; and this in a place where Bishop Jebb was wholly unknown except by reputation. For himself he scarcely ever knew a sad moment. Surrounded by his library,—supported by the constant attentions of his faithful and incomparable friend, Mr. Forster,—conscious of the sympathies of the wise and good throughout the realm—and, above all, animated by that Presence which can only be realized by the power of faith, and hope, and love,—his days of visitation were truly days of blessedness. The peace that passeth understanding was with him during the remnant of his life. And the "goodness and mercy which had ever followed him" throughout his pilgrimage were the constant theme of his thoughts and utterances in the hour of death. Surely, the memory of such a man forms a portion of that *salt of the earth*, which is ordained to keep the world from going into utter corruption and decay. The contemplation of such a life and such a death *must* occasionally flash across the path of the children of this world, as they are hurrying onward in their giddy and frantic chace. And who can tell how often the mightiest hunters of the game which can be unearthed on this side the grave, may have been arrested in their course, by an apocalypse (like that before us) of the last end of the righteous; —and so turned to the narrow way that leadeth unto life.

We cannot close this brief and imperfect notice, without transcribing the record of a little circumstance which beautifully indicates the benevolence which *never faileth* in the heart that has been deeply touched by the power of the Gospel. When nature was in the last stage of failure and exhaustion, a candidate for ordination for the colonies called for the purpose of procuring Bishop Jebb's Episcopal signature to his papers. He was dismissed by Mr. Forster under the full impression that the dying prelate was utterly unequal even to this trifling exertion. On hearing what had passed, the bishop expressed his regret; and declared that he would have given his signature. On this the disappointed applicant was recalled. The bishop was raised in his bed and subscribed his name. And this was the very last use he ever made of his pen.

The works and much of the correspondence of Bishop Jebb have been long before the world. His place in the temple of our national theology has been fixed. And if he does not rank among those grander luminaries, which transcendently excel in glory, he yet will hardly cease, while our literature is remembered, to shed a clear, serene, and useful light over many of its most interesting and sacred regions. If there was any one failing, or rather disproportion, in the structure of his mind, sufficiently prominent to be noticed, we could fancy that it might be discerned in a tendency to exaggeration, when once he was possessed with some favorite fancy. To express our meaning in *Shandean* phrase, we are strongly tempted to suspect that there was in his nature something *hobby-horsical*. Certain indications of this propensity may, perhaps, be discerned in his palmary work, the "Sacred Literature." It may be still more distinctly perceived in his correspondence. From this, it appears that he was not satisfied with the steadfast and comfortable persuasion of a "never-failing Providence, which ordereth all things in heaven and earth." He imagined that he was able clearly to trace the footsteps of the unseen Power, both in the emergencies of private life, and in many of the momentous events of history. Like his friend Alexander Knox, he is ever on the look out for what Bishop Hall terms the *specialties* of providential interference and agency. His own life, he fully believed, was full of such instances. The annals of the world, especially of the Christian world, were absolutely thronged with them! The new volume of his Letters, now published by Mr. Forster, presents us with some additional vestiges of this fascinating conviction. For example:—we have every reason to be thankful that the Arian heresy, although, for a long season it was a desolating tempest, nevertheless, ended in the purification of the theological atmosphere But this view of the matter is far too hazy to satisfy the spiritual optics of Bishop Jebb. He looks quite through the misty curtain to the bright regions beyond; and there he finds it revealed,—not that Arianism was overruled to a salutary purpose,—but that it was positively and expressly ordained for the accomplishment of that same purpose. To use his own language, the *final* cause of Arianism was the definition of the full divinity of CHRIST. Again, in speaking of Wesleyan Methodism, he conceives that an alloy of enthusiasm may have been *providentially* suffered to intermingle with it, for the *special* purpose of impressing the imagination, and warming the affections, where the reasoning powers had been imperfectly exercised. Further: in 1808, he partially consoles himself for the degradation and apparent ruin of the continental monarchies by the conjecture that the *final* causes of these calamities were principally two; *first*, the destruction of the whole worn-out system of continental Europe, preparatory to the establishment of a new and better order; *secondly*, the civilization of the new world, by the erection of supreme governments, in territories which had hitherto been colonial. Once more: he almost reconciles himself to the predominant infidelity of the continent, and more especially of France, by the conjecture, that a temporary declension of all religion may be indispensable towards the decomposition of Popery; and to the introduction of a purer and a better system than had yet prevailed even in Protestant Europe. And although these and similar surmises are always propounded with the deepest humility and reverence, yet we do apprehend, that any one who should have ventured seriously to question with him, as to the soundness of such speculations, would have done so at the risk of appearing more or less infected with the comfortless wisdom of the Sadducee. On this peculiar turn of thought, we have, on former occasions, expressed our sentiments so much at length, that we shall forbear to inflict upon our readers the weariness of any further iteration. Thus much, however, we feel it right to declare,—that our application of the above *Shandean* epithet to this admirable prelate and divine, has been prompted by no feeling which is inconsistent with the profoundest veneration for his piety and learning. That he was rather fond of mounting the winged steed of lofty speculation, there can be no doubt. But his courser, after all, was of a high and celestial breed; and every one must allow that he always manages it with "noble horsemanship."

From the British Magazine.

Remarks upon Aristotelian and Platonic Ethics, as a branch of the studies pursued in the University of Oxford. By the Rev. Frederick Oakley, M. A., Fellow of Balliol College. London: Parker; and Rivingtons. 1837.

It cannot be said that the study of ethical science is altogether neglected in the present day; the press is full of works more or less aiming at establishing its principles or illustrating its application. But it is very questionable what success has attended all these attempts. For to be defective when matter is at hand, is not merely to fall short of the end proposed—it is actually to transgress. Especially is this the case in morals, where one system alone can be the true one.

Now, setting aside many that are entirely false in theory one does not know one complete treatise on this subject, which to a thoughtful mind is satisfactory. All with which one is acquainted fall short, either in knowledge of ancient philosophy, or of the full conception of Christianity. Many, in both. In confirmation of this, we may take Sir James Mackintosh as a representative of one class of much admired ethical writers; an instance peculiarly well suited to the purpose, because he was employed to give an outline of the several ethical systems of modern times. One might be surprised, if presumption were any thing new, to find in his historical sketch of ethics no intimation that he was acquainted with the classical moralists; and be amused to hear him hailing as the invention of these days the discovery of principles of action, and faculties of the mind, long since observed and recorded by the sages of Greece. But what is far worse, all must deplore in his works the absence of any religious principle whatever as a spring of action. Yet, if we are Christians we ought not, surely, for the sake of argument, to suppose ourselves not to be Christians, even for a moment; and for an author to finish a review of moralists without alluding to the GOD *of all spirits as such*, cannot be compensated for by the finest writing in the world. As a fair example out of a second class of ethical writers, Dr. Wardlaw may be mentioned, the author of the "Christian Ethics." His work does not lie open to the charge of a want of religion. He is rather to be called a foremost champion for a *portion* of the principle in favor of which the reviewer is contending. But his religion has all the unfortunate vagueness of the creed to which he is attached; and his ethical system naturally partakes of the same irregularity. So that here again we say as before—if we are Churchmen we must not for a moment forget it, and therefore cannot concede full approbation to an inadequate though praiseworthy attempt at constructing a system of Christian ethics. Besides this defect in Dr. Wardlaw's views, which are nevertheless highly religious, he is evidently unacquainted with the opinions of antiquity relating to his subject.

Mr. Oakley has observed the deficiency in both these classes of writers; and though he cannot be said in any sense to have completed what is wanting in this department of knowledge, nor could it be expected in a short treatise of the kind which he has published, yet he may be sincerely thanked for having made one step towards putting this all-important subject on its right footing. In page 13, he says, "Forasmuch as the basis of our system is not revelation merely, but that particular view of it which our Reformers adopted from Catholic antiquity, at the same time freeing the doctrine of the Church from the superincumbent weight of Popish additions, it would plainly be a benefit to show, as shall be attempted, that the character of our ethical as of our other studies, in this place falls in with the peculiar system and designs of our Church." The Churchman is looking for a system of ethics built on an insight into his real condition and whole nature, on the sacred history of his origin and his future destiny—a system which shall not be erected on the ruins of other systems, yet without reference to them—and shall take into account his citizenship in the city of GOD, without dreading the scorn of one party or the rivalry of the other. To effect this will require a rare combination of all the first qualities, moral, intellectual, and religious, which can be found in an individual. It should be the work, the sole work of a scholar's life; the fruit of well-directed reading and patient thought, apart from all rivalry and sectarian bias. Under these circumstances a standard work might be hoped for, of that enduring kind which in some other branches of knowledge have long served to educate, to mature, and to encourage, every age of the Church. In the meantime it may be hoped that, although such a work does not yet exist, the Oxford system is already imparting to her students who look for it, some of that benefit which can be gained alone from the combination of ethical and religious learning. To all this Mr. Oakley has led the way by founding ethics on true religion, by showing in a variety of instances how complete a solution of heathen difficulties in morals is afforded by the Christian scheme, by proving that the representation of our Church as the *via media* is just and true, and that some modern systems of ethics, such as Dr. Paley's, are founded in error, and so are quite unfit for the purposes of education. On the side of censure it may be said, that there are manifest signs of haste in the arrangement and in the selection of illustrations from Aristotle, to which also the prevalence of parentheses perhaps bears witness; and besides this, considering the high rank which one might assign to this treatise as the precursor of a lasting system, it can be called only a condescension to mention even in a note, the benighted ignorance or designing flattery which is to be seen in Lord John Russell's letter to Lord Burlington. After all there is far more to praise than to censure; and the passages in pages 14 and 62 may be referred to for examples of clear and judicious statements, creditable alike to the author who makes them and to the system of education which gives them encouragement. In the former is a solution of one of the difficulties which puzzled the late professor of moral philosophy at Oxford; in the latter is a striking instance of the great value of sound learning when applied to questions relating to Christian self-government.

From the British Critic.

MODERATION.

There is, indeed, often enough to make one sick of the very name of moderation. Every trimmer is apt to call himself moderate. Every time-server is apt to call himself moderate. Every lover of his own ease and self-indulgence—every craven who holds back lest there should be some danger in stepping forward, is apt to call himself moderate. Every man who would reserve his suffrage that he may sell it at last at a higher price—every man who would disguise or conceal his sentiments until it is ascertained which side will be triumphant, is apt to call himself moderate. Hence has arisen the miserable confusion of two things essentially distinct—between entertaining or expressing moderate opinions, and entertaining or expressing no opinions at all. Thus fear is moderation—inaction is moderation—indecision is moderation—a suspicious silence is moderation—a pusillanimous neutrality is moderation. Thus are there everlasting attempts to baptize the meanest qualities with the title of moderation, and exalt them into its seat, and deck them out with its garments.

If men affect neutrality when essential principles or important matters are at stake, it will generally be either that they know nothing about them, or that they care nothing about them. If they know nothing they are shamefully ignorant; if they care nothing they are shamefully indifferent. Or, let us suppose a third alternative; let us suppose that they see many arguments on both sides, many difficulties on both; that they see, in fact, the balance so nicely adjusted that their judgments too are poised in uncertainty, and they are unable to make up their minds. In that case we can only urge upon them that they should strive seriously and earnestly to come to some determination, and act upon the determination to which they come. And why? Because in this world, and more especially in these times, we want the decisions of the practical understanding leading to some practical result; because we require above all things, calm but energetic action; because the bad and the intemperate must triumph if the exertions of the wise and good are paralyzed by vagueness of opinion, or vacillation of purpose.

How many a noble cause has thus been ruined. Thus is the whole game left to be played out by the fools and the fanatics—the hot-headed and the narrow-minded,—the fiercely violent and the daringly ambitious—the intoxicated in mind, and the desperate in circumstances—while the wisest, the most experienced, and oftentimes even the most interested, look on till all is lost. Thus, how are the bad emboldened, and the intemperate rendered sure of success. Thus, how are sanguinary revolutions projected and consummated. In how many nations, at how many periods, upon how many stages, through how many scenes, has the same wretched tragedy been acted again and again. Some Cæsar, and some Pompey, some Antony, and some Octavius, lacerate the vitals of a land; and, in the meantime, some *moderate* Atticus is wrapt up in his selfish comforts and elegant refinements; remains sleek and tranquil while a kingdom is torn to pieces, and is proud to style himself the common friend of the enemies of his country. Of this disgraceful apathy he would make a merit; this degrading sloth he would dignify into a virtue: this dereliction of all patriotism, this abandonment of all social obligations, this forgetfulness of all courageous manhood, and all Christian piety, he would bind as a crown of honor around his brow!

From the Rev. E. Christian's Plea for Episcopacy.

POWER OF ORDINATION.

The next and last argument which we shall urge from the Scriptures is, that the apostles, or the first order, answering to our bishops, and they alone, exercised the power of ordination. If it can be made to appear that the apostles possessed authority which the elders did not, it will follow as a matter of course that there was a difference of rank. That the apostles possessed the power of ordination, has never been doubted. We will not therefore waste words in proving what is already granted. But it is asserted by Non-episcopalians that elders or presbyters ordained also. We deny it, and demand the proof, and assure them that we will relinquish for ever our claims in favor of Episcopacy whenever they adduce one instance of ordination by elders or presbyters. After the most careful examination of the Bible, they fail to produce a passage which, rightly understood, speaks in their favor. They then proceed to put it "upon the rack," by which means they extort something to their purpose from two passages. The first is the second and third verses of chapter xiii. of the Acts of the Apostles, which says, that "as Barnabas, Simeon, Lucius, Manaen, and Saul, ministered to the LORD and fasted, the HOLY GHOST said, Separate me Barnabas and Saul for the *work* whereunto I have called them. And when they had fasted, and prayed, and laid their hands upon them, they sent them away." This circumstance, we are told, is the ordination of Barnabas and Saul or Paul by elders or presbyters.

Before we admit it to have been an ordination by presbyters, it must be proved that it was an ordination at all. It will then remain to be proved that it was performed by presbyters. That it was not an ordination is evident from two reasons: the one is, that St. Paul, if not Barnabas, had for many years been a preacher of the Gospel, and needed not now to be ordained; the other is, that he received his commission in an extraordinary manner, not from man, but from CHRIST himself. Instead of being an ordination, it seems to have been a special designation to a particular field of labor, attended with fasting, prayer, and benediction. This exposition is confirmed by the subsequent history of the transaction. But let us suppose, for the sake of argument—what we utterly deny—that it was an ordination—the question was it an ordination by presbyters then comes up for consideration. Before we can receive it as an ordination by presbyters, it must be proved, in the first place, that previously to this time St. Paul and Barnabas were laymen, and without ordination; and in the second, that those who are said to have ordained them were presbyters and not apostles; and in the third, that they were not all—both the ordained and the ordainers—upon an equality. Now neither of these things ever have been, nor in our opinion ever can be done. But the supposition that it was an ordination is entirely irreconcileable with the supposition that it was an ordination by presbyters. For the advocates of ordination by presbyters maintain that there was an equality among ministers. If then St. Paul, who was before a minister, was ordained on this occasion, he must have been ordained to a higher office, and instead of being a presbyterian ordination it appears—if an ordination at all—to have been an Episcopal ordination.

But we must give place to the second and last text upon which Nonepiscopalians rely in support of their claims. It is in verse 14 of the fourth chapter of the first epistle of St. Paul to Timothy, and runs as follows: "Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of hands of the presbytery.* This passage is quoted as another instance of ordination by presbyters. But we again ask, where is the proof that it was an ordination of any kind? We should suppose it to be, like the other circumstance, a solemn separation to a particular work. Fortunately, however, for the cause of truth, we are not left to conjecture whether Timothy was ordained by an apostle or by presbyters. He was ordained, as we shall see, by the great Apostle St. Paul. For in writing to Timothy he says, "Stir up the gift of GOD which is in thee by the putting on of *my hands*." This is the account which St. Paul gives of Timothy's ordination as performed *by* himself, and not by the "laying on of the hands of the presbytery." But supposing "the laying on of the hands of the presbytery," to have been an ordination—we have proved that it was not—before it can be said to have been done by presbyters, it would be necessary to show, in the first place, that the body denominated presbytery consisted of presbyters at all; and in the second, that it consisted of presbyters alone. It might (for any thing that appears to the contrary) have consisted of apostles alone, or of apostles and presbyters.

---

* Eminent authority has declared the word 'presbytery' to mean the *office* to which Timothy was ordained, not the *persons* who ordained him; so that the passage would read—"With the laying on of hands to confer the *presbyterate*," or the presbytership, or the clerical office: in which view the ordainer of Timothy was St. Paul himself, as mentioned in the clause just quoted from the second epistle. On this point we adduce a passage from Grotius. Speaking of presbyters laying on their hands near those of a bishop, he proceeds,—"I do not dare to bring in confirmation of this that expression of Paul's of the *imposition of the hands of the presbytery*, because I see that Jerome, Ambrose, and other ancients, and Calvin, certainly the chief of all the moderns, interpret '*presbyterium*' in that place not an *assembly*, but the *office* to which Timothy was promoted: and indeed he who is conversant with the councils and the writings of the fathers, cannot be ignorant that '*presbyterium*,' as '*episcopatus*,' and '*diaconatus*,' are the names of offices. Add that it appears that Paul laid hands on Timothy." By this interpretation of the word "presbytery," that it means not the ordainers, but the office conferred—we remove all appearance of discrepancy between that passage and the one in which Paul speaks of the imposition of *his* hands. And, to make the least of the above opinion of several fathers, and Calvin, and Grotius, does not their authority render *doubtful* the application of the passage before us to a body of presbyterian ordainers."—*Onderdonk.*

From the British Magazine.

A Philosophical and Practical View of the Social Bearings and Importance of Education. In a series of essays: comprising an estimate of its influence and tendencies, moral and political, and of its merits as an indispensable medium for advancing the great interests and objects of Christianity: with historical illustrations of its power, exemplifying the necessity and advantages of a right and early formation of character. By J. Antrobus. London: Longman and Co., and Hatchards. 1837. 8vo. pp. 302.

Mr. Antrobus, in pages 16, 17, of the preface to this volume, informs us that he conducted on his account an establishment during fourteen years, averaging above fifty pupils; and in another part of his preface seems to claim especial attention, as a writer about education, on this account. There is something to be said in support of this claim; but it is by no means so clear an axiom as Mr. Antrobus would have us infer, that a schoolmaster should make the best writer on education. On many points relative to education, no doubt, his opinion is highly valuable —it ought to be received as of considerable weight, and not to be set aside lightly; but the general questions relative to education he may not be qualified to discuss. For instance, if his opinion be asked as to the success of any system of teaching which he has tried, his opinion is undoubtedly of very great value, (if he be a competent person in other respects;) or again, his experience in regard to the tempers and dispositions of young people will pre-eminently entitle him to judge, as far as he can divest himself of partiality for the modes he has adopted himself, what methods are the most likely to influence them for good, and to turn them away from evil. Now, on questions such as these, there is evidence on the face of Mr. Antrobus' work that his opinions, where he has expressed them, are highly valuable, and where he has not that one would be glad to ascertain them. But the *general* questions with regard to education are of wider extent, and Mr. Antrobus will pardon the writer of this notice for saying, that a practical apprenticeship to the profession does not necessarily render a man exclusively the fittest judge. Such, for instance, is the question as to what line of study is the best for the purposes of education—whether the study of the ancient languages or the pursuit of scientific knowledge? This is a question which it requires more than a practical acquaintance with the details of education to resolve; and the man whose experience and observation enable him to judge of the *results* of various modes of education has here also a full claim to be heard. Opinions will decidedly differ on this point; and although Mr. Antrobus gives his verdict *against* the attention now bestowed on Greek and Latin, (p. 142–152,) it will be matter of doubt with many of his readers whether he has considered the matter in all its bearings. On this head it requires more than an acquaintance with elementary education to judge properly. A careful observation of young men at our universities, a just appreciation of the intellectual character of those men who have been formed by this system, as well as a fair trial of some rival one, are all needed, as well as much besides, towards forming an estimate that can be expected to carry any weight with it. The arguments for this system cannot be brought forward in a brief notice like the present; but Mr. Antrobus will certainly rather prejudice his own cause by such arguments as rest on the great merits of Pope, whom he considers to have *improved very much on Homer!* (See p. 147.)

There are also indications in this book of a sounder mode of judging, which would lead one to suppose that its author would have weighed this question upon other grounds.

The following remark is perfectly just, and may be applied even to a more advanced stage of a boy's education than that with reference to which it is made:—

"What, then, is to be inferred as the end and main business of elementary education? Not to impart knowledge, but rather to strengthen the faculties of the mind individually, previous to their being exercised collectively; to prepare the various springs and separate movements of the machine prior to its being set in full operation."—Page 63.

One question with regard to the study of the dead languages is clearly, whether it does afford such a strengthening discipline to the individual powers of their mind: but this is only one of the grounds on which the attention paid to them rests; the other cannot be brought forward here.

Having said thus much on a point on which the reviewer and the author are at variance, because that point is of vast importance, it is but justice to say, that the work is written in an excellent tone and temper, a right appreciation of the absolute necessity of founding any system of education on a religious basis, and that on this part of the subject much valuable matter and remarks are contained in the volume.

With regard to infant schools, also, the author's opinion that they may be necessary in some populous cities, but that their general adoption is a doubtful expedient, appears to be sensible and drawn from right data. His remarks, too, on the precocity and the forwardness of children in the present day are well worth attending to. With regard to the treatment of children during their vacations, when an unrestrained indulgence gives them a love of the world, and a selfishness of disposition, which renders more wholesome discipline distasteful to them, the author doubtless speaks from experience. He is generally opposed to corporal chastisement and coercive measures; and here the opinion of a practical man deserves consideration.

Upon the whole, therefore, the book may be said to be the work of a man of an amiable and Christian disposition—to contain many parts which may afford valuable suggestions. It would be more pleasing, however, if it were written in a less ambitious style. There i rather too much of ornamental flourish and rounding of sentences to suit a work of argument.

COMMUNICATIONS.

For the Churchman.

METHODIST EPISCOPACY, NO. XII.

Having, as I trust, shown that Acts xiii. 1, 2, upon which Ecclesia relies in support of Presbyterian ordination, proves nothing to his purpose, it may be well to devote a few thoughts to the consideration of the character of the transaction in question. I do not consider it an induction into the ministry, but simply a commendation to the grace of GOD on setting out upon a very important missionary enterprise. I regard it in the same point of light as I do the services of dismissing our missionaries at the present day, with this exception, they acted under the immediate dictation of the HOLY GHOST more than the Churches do at the present day. Paul and Barnabas were ministers and apostles before this, but the time had now come when they were to extend their sphere of action; for the HOLY GHOST who dictated to the first preachers of the Gospel when and where to labor, said to them, go forth to the Gentile nations, and they were accordingly separated to the work—not to the work of the ministry, but to this peculiar field of ministerial labor; and this was done by prayer and imposition of hands. The same practice is now observed by the English Methodists. They set apart their foreign missionaries to their work by prayer and imposition of hands; nor can Ecclesia say that this is done as an induction into the ministry, for they have never been in the practice of laying hands upon their home ministers until within a year or two last past. It must be plain that, if the Wesleyan missionaries are set apart by imposition of hands as an induction into the ministry, it must follow that their home ministers, upon whom hands have not been laid, have not been inducted into the ministry—are no ministers, though they preach and administer the sacraments. This exposition of the text upon which Ecclesia so much relies in proof of Presbyterian ordination, steers clear of all the objections which have been urged against his views of the subject.

But Ecclesia urges an objection against this exposition, which he appears to consider insurmountable, and which I will now attempt to remove, in conclusion of all I have to offer in reply to his argument drawn from the text which is under consideration. He says, "Now let us see to what a sad alternative our opponents are driven by their own assumptions. Here was an apostle, made and ordained such by JESUS CHRIST himself, as they contend, exercising of right a supreme authority over the whole Church wherever he came, condescending nevertheless to receive the imposition of hands from his *inferiors* in order and office, for some special work! I think they must now be content to bind themselves with the cords of their own making. They must admit either, 1. That before this St. Paul was at least no higher in authority than were those three who laid their hands upon him, and thereby made him their superior; or 2. Holding fast their assumption, allow that, in this instance, Paul the greater was blessed of the lesser." To this very grave objection, I reply:—

1. The whole force of the objection, if it have any force, rests upon the assumption that the actors in this transaction were presbyters, or no higher than presbyters, which assumption has already been shown to be utterly without foundation. If they were apostles, and there is no evidence that they were not, then the objection vanishes; for there can be nothing absurd in supposing that Paul and Barnabas were blessed by their equals on starting upon so great a work.

2. If it were maintained that St. Paul was an apostle, and that these persons who laid their hands upon him were presbyters, or even deacons, still the objection would have no force in it, for it would not follow that because "the greater was blessed of the lesser" in this sense, that therefore the greater may be blessed of the lesser in a very different sense. Does not every presbyter, and every deacon, yea, every Christian, pray for "all bishops?" and are not the greater blessed of the lesser in this case? But who will conclude that, because a bishop may be blessed through the prayers of a layman, or a presbyter, therefore a layman, or a presbyter can make a bishop? But it appears to shock the fine sensibility of Ecclesia to suppose that St. Paul, being an apostle, should submit to receive the imposition of hands by his inferiors; but his sense is different from mine, for I can see nothing absurd in it if it be regarded not as an ordination but as a commendation to the grace of God. But his very nice sense of the apostle's dignity is very much one-sided; for while he supposes it to be so very revolting for the apostle to suffer his inferiors in office to lay their hands upon his head and pray over him, he thinks it perfectly consistent that this "chief of the apostles" should have been made such by them, receiving all his authority from these his inferiors! According to Ecclesia then, St. Paul could consistently submit to be ordained by presbyters and receive his apostleship by the imposition of their hands, but having thus raised him to an office above themselves, it would be an outrage upon his dignity for them to lay their hands upon him a second time by way of blessing him, or commending him to the grace of God! I have now done with what Ecclesia has said of St. Paul's ordination at Antioch by presbyters, and if I am not partial in favor of my own effort, his argument is used up; but I leave you and your readers to judge.

DIAKONOS.

For the Churchman.

THE TERMS OF LOCALITY.

"The debts of this (the domestic) department, at the beginning of the present quarter, are greater than they were on the first of July last by about $3500; so that the expenditures have exceeded the receipts by about $4500. Should the same ratio continue to the end of the fiscal year, this excess will be swelled to about $6000."

"*Resolved,*" (by the Foreign Committee,) "to address letters, &c., stating the readiness of the Committees to support any number of missionaries that may offer for the great field, suitably qualified for missionary duty."

Spirit of Missions, April.

The Treasurer of the Domestic Committee acknowledges the receipt of, &c., total $361 65.

The acting Treasurer (of the Foreign Committee,) has further to acknowledge, &c., total $2583 35.

Churchman, April 15.

Some to build others, which is charity,
And some to build themselves, and that is wisdom.

Lord Brooke, Treatie of Humane Learning.

Mr. Editor—Phoe boontos en to eremo—The voice of one crying from the waste places of our Zion was recently lifted up through the columns of the Churchman. What it proclaimed respecting our missionary system was known to be dissonant to the opinions, and grating to the sympathies, of many whose opinions and sympathies are entitled to much deference. There was abundant reason, therefore, to argue with caution, and disapprove with reluctance; but for silence on this account there was neither reason nor excuse. The error noted and deplored was not the less important and lamentable because it was a popular and a cherished error. Besides, it was observed to be progressive in its character; of that class described by the philosophic old poet quoted above,

Which errors, like the hectick fevers, be
Easie to cure, when they are hard to know;
But when they have obtained supremacie,
Then easily seen, but hard to overthrow.

Subsequent facts, such as those which make the text of these remarks, have too fully confirmed that impression; and the only regret that accompanies the memory of the appeal is, that it was not louder and more effectual.

Truly we stand in a most singular position with respect to missions. One half of the missionary periodical flatly contradicts the other half. One part of our missionary apparatus works counter to the other part.

The self-same thing we do abhor
One way, and preach another for.

So wide is the province of the Church, and so narrow her ability, that from every quarter she is stunned with complaint, and overwhelmed with importunity; bishops are begging, congregations are clamoring, brethren are beseeching, —from Dan to Beersheba the impatient voice of want is calling vehemently, and in vain. And yet so is the Church straitened for lack of room, such is her superabundance of means, that she must ransack the remote corners of the earth for objects to bless from the overflowing measure of her bounty. She is so pitiably poor, that beggar after beggar crosses the Atlantic to move her Anglican mother's bowels of compassion with the sad portraiture of her destitution: and yet she is so admirably affluent that the larger slice of her beneficence must be wafted over the same ocean, because there is no need in her own household. Through one secretary, appointed for the purpose, she scolds her children because they are not just to themselves; and through another she applauds them because they are generous to others. So weak that she cannot sustain the burden of her own necessitous family, she is so strong that she feels able to take care of the children of the Greek Church. In some of our dioceses she has not built churches enough to make a bishop, and for China she must make a bishop to build a church. Munificent, and eleemosynary; begging from poverty, and bestowing from abundance; straining at a gnat of domestic kindness, and swallowing a camel of foreign liberality,—the Church is enacting at one moment two periods of character, Timon the prodigal, and Timon the mendicant.

To deep thinkers, perhaps, there is nothing discordant in all this—as the music of the spheres was audible to the Samian sage. But a plain mind would rather imagine, that if to spend beyond the Atlantic is rational charity, then to beg beyond the Atlantic is outrageous imposition: that if the calls of her children on the Church in behalf of domestic effort are not mere humbug, then the calls of the Church on her children in behalf of foreign effort are not far from folly.

The upshot of the whole is exhibited in the extracts at the head of this article. The Domestic Committee wants means wherewith to pay missionaries: the Foreign Committee wants missionaries whereon to bestow means.

One word, Mr. Editor, before I lay down the pen, in reply to what has been advanced against the points affirmed in my former communications.

It has been said—there are not many, it is hoped, who would endorse the sentiment—that we are ungrateful, and should be thankful for what we can get, instead of grumbling because more is given to others: that we are *presumptuous*, and show a disposition to question the right of our brethren to select the channels of their own charity.

Rational benevolence, one would think, should desire to be busiest where it might be most effectual. Christian charity, we may surely presume, should wish to flow with especial freedom where there is especial obligation. Brotherly love, we humbly conceive, must feel what the General Convention declined to acknowledge,—stronger cords of affection to the flock of Bishop Otey, than to the disciples of the Imam-e-Iocmah of Persia. If, to suppose our brethren accessible to arguments of rational benevolence, Christian charity and brotherly love was ingratitude and presumption, it was an ingratitude which is no fault, and a presumption which is no folly: and we neither confess guilt, nor promise amendment.

It is declared, for the satisfaction of all who have been offended, that it was not meant to dispute the right of every man to dispose of his peculium as he thinks proper. On the contrary, we assure them, as they require such an assurance, that we consider foreign missionary charity as a thing not allowable only, in itself, but commendable. We did not complain because this or that man gives his dollar toward the spread of the Gospel in China or in Persia. Our complaint was this: that while her own children, in her own bosom, starve for the milk of the word, THE CHURCH shows *less* sensibility to their wants, than to the wants of strangers. It was our complaint, that the Church which we love, the great Missionary Society to which we belong, as a Church and a society, sanctions principles and shapes instruments which go to persuade her children to show less concern for the welfare of each other, than for that of Jews, Turks, Infidels, and Heretics. It was our complaint, that while its hedge is broken down, and all that go by pluck off its grapes, while the wild boar from the wood doth root it up, and the wild beasts of the field devour it, she is led by a lamentable hallucination to neglect the vineyard which God has allotted to her especial care, and to assume, with a busy and yet almost bootless activity, the care of others for which she is not peculiarly responsible. It was our inquiry, how that husbandry could be pleasing in the sight of the Lord of the harvest, which while our own land is white with a harvest whereof the mower filleth not his hand, neither he that bindeth up the sheaves his bosom, is chiefly employed in sowing at an immense distance and at great expense a sterile soil, with prospects of success remote and uncertain?—It was our object to show, and, if any further proof were necessary, it would be furnished by the facts quoted at the head of this article, that the Church gives in the face of the missionary apparatus an equality, and in its operation an inevitable preponderance, to the foreign department: that while domestic and foreign are professedly viewed as only terms of locality, shadows of shades, which have no relation to substantial things,—(just as your acute correspondent quarrelled with the Episcopalian, because he could not find the bodies of the twenty-two missionaries on the cover of the Spirit of Missions, but only their names,) there is actually created, authorized, and encouraged, a *rivalry*, in which the domestic department must infallibly be overcome. Are we now understood?—Then let us hear no more of ingratitude and presumption: nor of another argument which leaves the Church out of view, confining its learning, however, not to individual persons, but individual congregations.

It is very happily couched in the shape of a *reductio ad absurdum*, for its own absurdity is apparent on the face of it. Yet it has been gravely alleged and elaborated for the public view. It is argued that the same principle which postpones foreign missions because our own country has prior claims, will also discard domestic missions, because the individual contributors are first bound to their own parishes, and the parishes can never be *too* well off. This argument is predicated on the modest assumption, that the Voice from the Southwest maintained that all foreign effort is inexcusable, until every soul in our own country has been placed in a state of salvation. The Reasoner mistook its object—and his own. It was *his* business to show that as *fellow-citizens, Christians,* and *Churchmen*, we are bound to labor *more* for the spiritual welfare of *foreigners, heathens,* and *heretics*, than for that of the people of our own country, in their and our present circumstances. Nothing but such a demonstration can overthrow the reasoning of the Voice from the Southwest, or defend the existing missionary system and spirit. This will never be done by arguing that there is no charity which begins at home, except that very domestic sort that never goes abroad at all: that Christian kindliness is like the infidel philanthropy of the French Revolution, in theory extended equally to the whole human race, and practically having its most boasted triumph in the sacrifice of duty to sentimentality. We complain, that while our own country is a spiritual wilderness, and our own walls enclose a desolation, the missionary exertion of the Church is chiefly without, at a great expense, and to comparatively little purpose: and how are we answered? "Look ye now, you had better not convince us; for we who have wherewith to be bountiful have no choice but either to dibble here and there over the whole surface of the earth, or to confine our industry to our own pretty little gardens!"

It is admitted by all that something can be done, that much more may be and ought to be done, by Episcopalians toward the bringing of men out of darkness and error, into the true light and knowledge of God. It is not denied that in our own country there are crying necessities, which the abilities of the Church could scarcely meet, even if they were exerted to the full extent of her duty. It may not be denied that from labor in our own country we may look for results more certain, more solid, more delightful in every respect. It must not be denied that to supply the wants of our own country, and our own communion, we are under paramount and imperious obligation, such as binds us to no other country or communion on earth. How then can it possibly be denied that the zeal which prefers foreign missions is a mistaken and a morbid zeal, and that the arrangements which stimulate and pamper this zeal are erroneous and lamentable arrangements?

Why, "because to encourage foreign missions is the best way to promote domestic missions." This idea, popular because it is pretty and paradoxical, has been disproved in a former communication. There are topics, it is true, connected with foreign missions which, if skilfully and eloquently urged, will inflame a missionary spirit: but it is only a *foreign* missionary spirit, for the plain reason that the same topics cannot be urged in favor of the other department. Of course the result is, that it must *suffer* by the exhibition of foreign missions, as such, before the sympathies of the Church. This result has been already produced, and is visible in the extracts which preface this article.

Comfortable doctrine, truly, for us of the wilderness, that our wants must be made the *secondary object*, encouraged indirectly through foreign missions! That before the basket of missionary charity can travel from New York to New Orleans, it must double the Cape of Good Hope, and make the entire circuit of the globe, spilling its precious contents in every step of its progress. Alas! it is no wonder that it is almost empty before it comes to us!

Comfortable doctrine, that the best way to help our own country is to appoint an agent to ask foreign contribution, as such, and a committee to disburse it as such. I suppose the best way to induce a man to feed his own family, is to persuade him to bestow two thirds of his substance on an orphan asylum; especially if the whole of it is hardly adequate to supply the necessities of his children!

Comfortable doctrine indeed! reversing the scriptural illustration, and spreading a feast to pamper strangers, in order that the children may feed on the crumbs which fall from the table!

Sir, instead of promoting the cause of domestic exertion, foreign missions are furnishing an excuse to neglect it. Foreign missionary contribution is the *corban*—the gift toward another purpose of that by which the feeble of our own household might otherwise be profited.

Columbia, May 6. LIBONOTOS.

For the Churchman.

PROGRESSIVE JUSTIFICATION.

Mr. Editor—The article from the Gambier Observer, in your last number, on this subject, contains matter which calls for notice on my part. The writer distinguishes the doctrine of *successive* acts of justification after successive acts of sin from that of *progressive* justification; and, ascribing the former only to you, avows his agreement with you, and places the doctrine under the protection of Archbishop Usher; while he regards my views with strong "aversion." The correspondent of the Episcopal Recorder, "P." took the opposite ground, rejected your theory, and deemed mine preferable to it. With this discrepancy I have nothing to do. What I wish to bring into notice is the fact, that the Gambier Observer maintains that sins committed after justification are pardoned by *fresh* acts of justification; so that this favor of God through Christ may be repeated a hundred or a thousand times, or every day of our lives. The Observer thinks that this is not progressive justification. I think otherwise, and I hope to make good my opinion, by asking a few questions.

Can a justified person *fall* from justification, so as not to be saved ultimately? If not, the theory amounts to the indefectibility of Calvinism; and this tenet, I take for granted, the Observer will not defend.

If a justified person *can* fall from justification, does he do so whenever he commits a great sin, wilfully and obstinately? This I presume is allowed. If he does, and afterwards in faith repents of the sin, and is again justified, does his old justification also then return? or is his new justification granted for the former sins as well as the later? Take it either way, is there not here a progress in justification corresponding with the advancing development of character? Taking the character of all the life as a whole, it needs a given number of these acts of pardon and acceptance; of course, the more that are obtained leave so many the fewer to be yet granted; and this makes a constant progression to the complete number.

Again:—If a justified man does, by great sin, fall from justification, is not his justified condition always *contingent* on his not lapsing into such sin? This is self-evident. And it follows, that a justified condition subject to this contingency is not perfect, so far at least as regards acceptance with God. If the man does *not* so lapse, the contingency diminishes, and the justification thus becomes more perfect as life advances. If the man *does* so lapse, but repents and is again justified, then, this sin being past and remedied, the later justification is subject to thus much less contingency than the earlier, and so is more perfect. Progression there is in either case.

If a justified man *falls* from justification by great sin, is not his justification *obscured* by less sins? This, or something equivalent, must be allowed. If so, does not the after justification, which remits those less sins, restore also the brightness of the previous justification? All this appears to follow of course. And then arise the further considerations, kindred with those in the last paragraph: a justification liable to become obscure is not perfect: as the obscurities of successive justifications are removed, and fresh brightenings take their place, there are so many fewer obscurities to occur during the person's life, so many fewer liabilities marking imperfection in the grant, and thus the justification becomes more and more perfect: and this is progression.

Thus it appears that the doctrine of successive justifications implies that of progress, so far at least as acceptance with God is concerned. And it does the same in reference to pardon; for surely that pardon is not perfect which is subject to contingencies, which is liable to be lost or obscured. If any think otherwise, it is a mere dispute about the meaning of the word 'perfect.' Passing by such a dispute, I argue that a pardon subject to contingencies is imperfect, and that it is constantly going on towards perfection as the contingencies diminish in number and magnitude, i. e. as penitence makes good the character after each return to sin, and as godliness becomes habitual and stable. This is progress towards perfect pardon, and progress of course in that branch of justification.

On the whole, I maintain that the Gambier Observer and Archbishop Usher give very large, if not entire sanction, to the chief propositions of my piece in the Protestant Episcopalian. I maintain that no one can consistently avoid doing so, for the main points, unless he be a Calvinist, and hold that justification once received can never be lost: for this doctrine, whether perceived or not, lies at the root of all, I believe, that has been written against my piece. And I further maintain that you, Mr. Editor, in regarding successive justifications as equivalent to progressive justification, have committed no blunder. The Gambier Observer has done good service to the cause of truth in admitting the former: it will prove a great step towards the grand object, UNITY OF OPINION on this subject among Episcopalians.

THERAPON.

For the Churchman.

A MEETING OF MISSIONARIES.

To clergymen there is a charm in the society of their brethren which none but themselves can appreciate, and which even they cannot sufficiently value until it is beyond their reach. Perhaps the missionary feels nothing so sensibly as the loss of this. He goes through his labors and encounters his sufferings far from those who know from experience what his labors and sufferings are; and if he gets sympathy at all, he has it from those who at best but surmise what are his duties and trials. It is not wonderful, therefore, that when he meets with some who like himself are partakers of the most holy of callings, even if they had before been strangers to him, he clasps them to his bosom with all the ardor of a brotherly affection, and thanks God for the opportunity of participating once more in the guileless freedom of ministerial intercourse. But if the parties happen to be old and well-tried friends, how natural for them to be absolutely absorbed in the pleasure of the meeting!

Such was the case when by previous arrangement the Rev. D. C. Page, of Natchez, the Rev. R. H. Ranney, missionary at Grand Gulf, the Rev. Richard Cox, missionary at Vicksburg, the Rev. John F. Fish, missionary at Woodville, and the Rev. Mr. Wall, a teacher of the village, met at the latter place.

It is not saying too much to declare that when on Friday, the 28th of April, these brethren met in this most distant of our missionary stations in Mississippi, their hearts glowed with rapture. The day was spent in bestowing the sympathy and congratulations which the sufferings and success of each called for. With the evening commenced a series of religious services in strict conformity with the rubrics of the Church. Prayers were read by the Rev. Mr. Cox, and the Rev. Mr. Page preached to a respectable and attentive audience.

On the morning of the succeeding day, Saturday, the 29th of April, the Rev. Mr. Ranney read the service, and the Rev. Mr. Cox preached. The interest seemed to be increasing. On the evening of the same day the Rev. Mr. Page read the service, and the Rev. Mr. Ranney preached to the largest congregation which as yet had been assembled.

On the morning of Sunday, (the 5th Sunday ofter Easter,) one of the clergymen addressed the children of the Sunday school in a manner which drew tears from both teachers and scholars. The Rev. Mr. Cox then read the morning service, the minister of the parish, the Rev. Mr. Fish, baptized one adult and eleven children, and the Rev. Mr. Page preached an impressive discourse, and with the assistance of Mr. Fish, administered the communion in the presence of a large congregation—even the aisles of the church were crowded. There were about forty communicants; twenty or twenty-five of them belonging to other denominations. The utmost solemnity pervaded the people—it was evident that the eloquent services of the Church were producing their proper effect both upon those who participated in them and those who were merely listeners.

In the afternoon the Rev. Mr. Page read prayers, and the Rev. Mr. Ranney preached to a crowded house. In the evening the Rev. Mr. Fish read prayers, and the sermon was preached by the Rev. Mr. Cox. On this occasion the congregation corresponded with that of the morning; benches were brought from a neighboring school-house, and the breathless attention of the audience proved that the preceding services had not been in vain.

It was thought best to spend the morning and afternoon of Monday with Mr. Fish, in visiting his people from house to house. The time, in all probability, could not have been better employed. In the evening the Rev. Mr. Cox read prayers, and the Rev. Mr. Page preached the concluding sermon. It was an eloquent effort, and his large and attentive audience will long, it is hoped, remember it with profit.

On the succeeding day all the clergymen present, with the exception of the Rev. Mr. Wall, in a private conveyance provided by a gentleman of Woodville, proceeded to Natchez to attend the meeting of the Diocesan Convention.

We have reason to believe that this meeting was the occasion of much comfort and spiritual good to both clergy and people. The ministers certainly had their hearts warmed, and their zeal enlarged; and the people gave evidence of being awakened to a sense of their condition as sinners and need of a Saviour.

Almost every thing which hospitality could procure was placed at the disposal of the visiting clergymen, they were absolutely oppressed with kindness. Among the gratifications experienced was that obtained in witnessing the affection of the people for their minister. Mr. Fish has done nobly among them, and they seem to know how to appreciate him for it.

Perhaps a similar meeting could not have been got up with like success at any other point in Mississippi. To give the reasons for this opinion will be to give an account of the place and a history of its church.

Woodville contains between seven and eight hundred white inhabitants. These, owing to the facts that the place has long been settled, and is well supplied with schools, are very intelligent, and, as a consequence, attend either the Episcopal, Methodist, or Presbyterian places of worship. The place is altogether inland, and therefore not often visited with those excitements which are almost continually found in our more frequented towns. Such an event, therefore, as the presence of five Episcopal clergymen, and a continuation of Episcopal services for two or three days, attracted attention as a remarkable event. Perhaps, too, the prejudices against the Church are not so strong there as they are at other points. She has for a number of years had her edifice in the village, and both before and since its erection has at seasons had her minister zealously engaged in her far from unimportant though humble sanctuary.

In adverting to thus much of the history of the church at Woodville, it is but just that it should be said, that under God it owes its existence to the untiring labors of the Rev. James A. Fox, who was almost the mechanic as well as architect and minister—he is said to have painted parts, if not all, of its interior with his own hand: and to have taught school for his support while he was in charge of the parish.

The church is a neat edifice of wood, now somewhat out of repair. It cost about five thousand dollars, and will accommodate two hundred persons. Since its erection, Messrs. Fox, Morgan, Wheeler, Wall, and Fish, have been its ministers, and by their exertions the people both of our own and other denominations have learned to value "religion in the Church," and were therefore prepared to receive favorably "a meeting of missionaries" in their town, and to listen attentively to the free and uncompromising preaching of the word by ministers of the Episcopal Church.

Perhaps this meeting brought together more witnesses of our admirable services than ever before assembled in Woodville; and it may be, when time shall be no more, we shall ascertain that it was powerfully instrumental in directing the attention of some to the necessity of seeking pardon and peace through Christ, and of awakening the piety of others who else might have slumbered until no more opportunity could be had for repentance and engaging in the soul-ennobling service of God.

In connexion with these services at Woodville should be stated one or two facts which prove the zeal of some Episcopalians and their love for the Church. St. Francisville, La., is at a distance of 28 miles from Woodville, and yet a family went from the one place to the other, solely for the purpose of enjoying the services of an apostolic ministry, with which at home they are not at present favored. Jackson, La., is about the same distance as St. Francisville from Woodville, and still a venerable Churchman, the distinguished head of a female academy in that place, was present, that he might join with a congregation in the use of our hallowed liturgy and participate in the holy communion. "Oh, this is indeed a happy day to me!" said he, "for four long years have I been without the advantages of this communion, and little, little did I think that I should ever in this country enjoy it under such heart-enlivening circumstances as are connected with this meeting." If the clergy had done nothingb esides administering comfort and consolation to those who had been so long deprived of the services of the Church, and had gone so far to participate in them, they were amply remunerated for the trouble and expense attendant upon their visit to Woodville.

C.

THE CHURCHMAN.

SATURDAY, JUNE 10, 1837.

THE FAITH BY WHICH WE ARE JUSTIFIED.—Justification by faith has been well termed, "articulus stantis vel cadentis ecclesiæ;" the criterion of a standing or falling Church. It asserts the grand truth that men are accounted righteous and accepted by God, not for their own deserts or for any inherent excellence in themselves, but by the mercy of God dispensed for the sake of the merits of Jesus Christ. In the time of the apostles, there were those among the Gentiles who rested their hopes of acceptance with God on their obedience to the moral law; and there were others among the Jewish converts who believed that they should be accounted just before God by an obedience to the ceremonial law. Both these schemes contain the assumption of *human* MERIT: that is to say, they both suppose that men by the best obedience they can yield to the laws of God, will be acknowledged to have *merited* or *deserved* acquittal at the bar of God. In the epistles to the Romans and Galatians, the Apostle St. Paul demonstrates the futility of both these schemes, and shows that the sole ground on which man will be justified, the sole procuring cause of his justification—are the MERITS of JESUS CHRIST.

At the time of the Reformation it had become a common opinion in the Church that men might merit the favor of God. Here again, then, we have in effect the notion of justification by *works* in opposition to *faith*. To explode this error, our Reformers proclaimed anew the doctrine of CHRIST'S MERITS being the sole and exclusive ground of salvation.

Now justification by faith will be allowed by all Protestants to be the exaltation of CHRIST'S MERITS, to the exclusion of human deserts, as the true and only ground of man's salvation; and in this view a brief glance at the above-named epochs proves it to be "the article of a standing or falling Church." Justification by *works*, that is to say, *meritorious* works, or by human desert of any kind, the apostle strenuously opposed as a deadly error: *deadly*, because it erected "another Gospel," that is, another ground of salvation in addition to the merits of Jesus Christ, thereby impeaching the sufficiency of Christ's merits, and tending to supersede them. In opposition to this view of justification by human desert, the apostle set forth the doctrine of justification by Christ's merits: which remained for centuries "the article of a standing" and flourishing "Church." As this doctrine was *practically* superseded by the elevation of human merit, the Church became proportionably depressed: and thus justification by works was proved the article of a falling Church. As this latter view lost ground and yielded to one more scriptural, piety revived, and justification by the sole merits of Christ was again practically demonstrated to be the article of a standing and flourishing Church.

It will be seen that we use the expressions justification by faith and justification by the merits of Christ as in effect equivalent. That such a usage is correct, we presume all Protestants will allow, for none surely will maintain that *faith is meritorious*, any more than works; and all will grant that the grand aim of the doctrine of justification by faith is to set forth the merits of Jesus Christ as the sole ground and procuring cause of salvation, to the depression or rather to the utter exclusion of all claims of human merit.

Why then, it may be asked, is not the latter expression used in preference to the former? Why are we not said to be "justified by Christ's merits," rather than to be "justified by faith?" Here again we suppose there will be no difference of opinion in the answer. The reason is, that the former expression might be so understood as to exclude all responsibility on our part in the work of salvation; whereas the latter exhibits the merits of Christ so linked together, as it were, with our own souls, as to awaken and draw out their energies in a heavenward direction. That we are justified by the merits of Christ is the truth in its *objective* form, and *might* be true, (and in the case of infants, devout heathen, and others who are saved through the mediation but without the knowledge of Christ, *is* true,) without any apprehension of the merits of Christ on our part. That we are "justified by faith" is the same truth in its *subjective* form; that is, it exhibits the merits of Christ as apprehended by our souls and relied on as the exclusive ground of salvation. Thus we see the reasonableness and excellence of the apostolic expression: the phrase *justification by the merits of* Christ is subversive of human merit but might tend to encourage relaxation or indifference on the part of man: *justification by faith* is an expression equally subversive of human merit, and at the same time implies the necessity of something on the part of every individual to whom the Gospel is preached, without which the merits of Christ could never become available to that individual.

There is no difference of opinion then as to the fundamental truth involved in the expression "justification by faith:" it is the all-sufficiency of Christ's merits as the ground of our justification. There is no dispute as to the importance of the truth: it is the article of a standing or falling Church mortifying the proud persuasion of human merit, and cherishing a humble reliance on the mercy of God through the merits of Christ. There is no dispute as to the propriety and excellence of the phrase: it serves to connect the merits of Christ with the necessity of our personal endeavors, so as to assure us that the former can never become available to us without the latter. Thus far, we suppose, all are agreed.

There is also a large amount of agreement in respect to the nature of FAITH. All allow the necessity of a belief in the Gospel—of a belief and trust in God—of a firm persuasion of the truth of the promises—of a faith working by love and productive of good works —of such a faith as involves a union of the understanding and the will in one joint act of devotion to God— the *understanding* embracing the word of God as the supreme TRUTH, and the *will* cleaving to it as the supreme GOOD. This would seem to a plain Christian to be a basis broad enough for a substantial agreement and uniformity of opinion. And why is it not so? Why cannot the whole Church adopt this full, simple, primitive, and, as all allow, truly scriptural view? The reason is, that as on the subject of decrees and in the matter of imputation, so here again, in reference to faith, the scholastic philosophy obtrudes its blighting influence to sully the purity and mar the simplicity of Christian truth. It is said of the cuckoo, we believe, that she lays her eggs in the nests of other birds, who are thus made to rear a progeny which is not their own. It is thus that the Roman schoolmen have served their Calvinistic seceders: they have deposited in modern systems of theology those principles of scholastic disputation which Protestant divines, (the Church of England, with due allowance for Puritan innovations, for ever excepted) during an incubation of three centuries, have hatched into successive broods of foul and destructive dissensions. No direr scourge has God sent in judgment upon his Church than these metaphysical subtleties, which have been evoked from the Stygian abyss. With the charms of a fair face they have fascinated the learned, while in other walks of society they have left the tracks of loathsome disease, of truculent passions, or of a rabid and ghastly fanaticism.

Tristis haud illis monstrum nec sævior ulla
Pestis et ira Deum Stygiis sese extulit undis.
Virginei volucrum vultus; fœdissima ventris
Proluvies, uncæque manus, et pallida semper
Ora fame.

For here lies the foot of modern perplexities. Not content to receive the simple assurance that men are "justified by faith," the busy and curious wit of man must undertake to determine what is the act, phasis, or condition of faith to which God has respect in the work of justification. Is it faith in its germ, or faith carried out into action? Is it faith regarded in a *passive* or an *active* state that God has in his mind when he justifies the sinner? It is such a *quelquechose* as this that has engrossed the energies of reverend metaphysicians! It is just this nugatory and presumptuous question which the Calvinistic schoolmen were compelled to discuss and decide in order to dovetail their practical theology with the dogmas of absolute decrees and the imputation of Christ's righteousness! And the decision to which they came, to which, in consistency with theory, they were compelled to come, is at this moment the indivisible point on which is suspended the notion of a perfect, instantaneous justification conferred in the first moment of faith! For unless faith is examined with a microscopic eye and metaphysically discriminated from its every accompaniment and every effect, then assuredly our justification by faith cannot be perfected till life is ended. To suppose that the smallest deed, nay, the smallest wish of charity, the least expression of praise, the faintest ejaculation of prayer, enter into what is termed a "justifying faith," considered *as* justifying, is fatal to the theory of a perfect justification bestowed in life. For if one, the minutest work, contribute to our justification, much more may subsequent and greater works contribute: in which case justification cannot be consummated till the Christian life is ended.

We know not where this view of what is called (with doubtful propriety) *justifying* faith is more clearly set forth than in an early volume of the Christian Observer; a work which, whatever be its present symptoms of decrepitude, was sustained some thirty, or five-and-thirty years ago, with a respectable amount of ability. The second volume contains number two of the papers entitled Horæ Vectenses, (signed L. R., probably Legh Richmond,) in which the author essays to give a summary of the Roman and Protestant views of justification as they were maintained about the time of the Reformation. From the summary of the views attributed to the Reformers, we take the following description of "justifying faith:"—

> "That faith whereby we are justified, is to be considered partly as it is passive, partly as it is active; it is *passive* in apprehending the promises of God in Christ, and applying Christ with all his benefits, in which respect faith only justifies. It is also *active* in bringing forth good fruits, and quickening us to every good *work*, but *so* it justifies not. Faith, then, is inseparably joined with hope and charity, and *necessarily* bringeth forth in us good fruit: but none of these concur with faith in the act of justification; for, wholly independent of its fruits, it is the office of faith alone to apply unto us the righteousness of Christ, whereby only we are made righteous before God. Faith alone, therefore, justifies the sinner, yet it is afterwards invariably productive of good works, which are the fruits and evidences of a justified state; just as fire is possessed of the two properties of heat and light, which cannot be separated from each other; notwithstanding these two qualities may act independently of each other in producing particular effects. The good tree is never without good fruit, yet the good fruit does not help to make the tree good: the tree is first good itself before it can bring forth good fruit. So good works do not help to justify, that is, to *make* a man good; but first he is made righteous by the efficacy of faith, and then he bringeth forth good fruits, without which consequent production of fruits, it is evident no man can be in a state of justification."

Here we have the operations of God, and the condition of the soul in the work of justification, delineated with as much artificial precision as a phrenologist would map out the organs of the mind on his craniological tablet. The description resembles a curious piece of embroidery in which the precise figure and attitude of faith in the work of justification is raised on the canvass with the delicate touches of a fine needle. The faith whereby we are justified is partly *passive*, partly *active:* it is *active* in bringing forth good fruits and quickening us to good works, but SO it *justifies* not! It is "*inseparably* joined with hope and charity in the soul," but is nevertheless most minutely and religiously *separated* from it in the work of justification! It "necessarily bringeth forth in us good fruits," which are, of course, *dependent* on it, but yet "wholly *independent* of its fruits it is the office of faith"—sola non solitaria! to apply unto us the righteousness of Christ! It is *passive* in apprehending the promises and applying Christ, but yet, in this state of ineffable passivity, it *justifies* the sinner! Like fire, this half passive, half active substance, is found to combine two most active elements, and like fire it must be subjected to the rude analysis of a spiritual chemist! And like a good tree which charms and enriches us with its verdant foliage and abundant fruit, but which is suddenly struck with lightning, seared over with fire, or transplanted in a freak of fancy by some pragmatic experimentalist in agriculture to a sand bank, faith must be pictured to us as a scathed, blasted, withered tree, *living*, indeed, but yet "separated" from its fruits, leaves, and bark, to prove—what? why, nothing more than a miserable piece of sophistry which every child knows to be false, viz. that a tree is no better with good fruit than without it. St. James has taught us (chap. ii. 23) that "faith is made perfect by works;" but here we are told that (in *justification*) faith without works attains to perfection at once; and not only so, but renders its possessor absolutely good and lifts him in an instant to the pinnacle of righteousness.

Now we say nothing of the contradictions contained in this description of the so-called "justifying faith." We say nothing of the absurdity involved in the notion of a *passive* principle which yet *apprehends, applies, justifies!* But we ask in sober sadness, is it credible that that Gospel which was given to be preached to the poor, and which is perfected in the mouths of babes and sucklings, is thus tangled in its commencement in a skein of principles so complicated as to require the acute eye and practised hand of a logician for their unravelment? No: it cannot be! Even if we could not trace their origin, we might yet be assured that such refinements are the mere network which the officious industry of human wit has superinduced on the word of God. Who does not feel that such a description of faith as that attributed by the Christian Observer to the Reformers, and justly attributed to the continental Reformers, is abhorrent to the spirit of the Church, while yet she retained the forms of life and doctrine? Who does not recognise in its subtle and trifling distinctions the form of the school? But we are not left to conjecture: the history of opinions points us to the origin of these doctrinal niceties, and to the process of their formation. We have seen the theory of absolute decrees fostered in the dark ages: we have seen that theory, by excluding *conditions* on the part of man, leading its advocates to regard justification as instantaneous, absolute, irreversible: we have seen the schoolmen divided upon a question of their own invention, viz. *how* this justification was effected, whether by infusion or imputation. We have seen the Calvinistic Reformers declaring, in opposition to the Romanists, for imputation; and now in the misty notion of a faith separated from works, separated from hope and love, (with which it is nevertheless joined in an inseparable union,) and *passively extending* itself (the contradiction is not ours) to receive Christ's righteousness, we behold the *coup-de-grace* of the elaborated system, which, in the nineteenth century claims a monopoly of EVANGELICAL truth and beauty.

And let it not be thought that the notion of faith on which we have descanted is peculiar to the writer in the Christian Observer, or that it will be discarded by those who favor the general strain of its theology. On the contrary, it is such a view of faith as is held in substance by all those who believe in the perfect justification of the believer in life by the application to him of Christ's personal righteousness. However various their definitions of faith, they have yet these two points of generic resemblance: 1. They represent faith in the work of justification as detached in the eye of God from all holy affections which precede or accompany it, and from all holy obedience which flows from it; and 2. They represent faith in the work of justification, to be so far passive as that the essence of it shall consist simply in the reception of Christ's righteousness. That the reader may see this the more clearly, we transcribe from approved authorities, two other descriptions of "justifying faith."

"What is justifying faith?

Justifying faith is a saving grace wrought in the heart of the sinner by the Spirit and word of God; whereby he being convinced of his sin and misery, and of the disability in himself and all other creatures to recover him out of his lost condition, not only assenteth to the truth of the promise of the Gospel, but receiveth and resteth upon Christ and his righteousness, therein held forth for the pardon of sin, and for the accepting and accounting of his person righteous in the sight of God for salvation.

Ques. How doth faith justify a sinner in the sight of God?

Ans. Faith justifies a sinner in the sight of God, not because of those other graces which do always accompany it, or of good works that are the fruits of it; nor as if the grace of faith, nor any act thereof, were imputed to him for his justification; but only as it is an instrument by which he receiveth and applieth Christ and his righteousness."

The Larger Catechism of the Presbyterian Church.

"Those whom God effectually calleth he also freely justifieth; not by infusing righteousness into them, * * * * but by imputing the obedience and satisfaction of Christ unto them, they receiving and resting on him and his righteousness by faith.

Faith thus receiving and resting on Christ and his righteousness, is the alone instrument of justification; yet is not alone in the person justified, but is ever accompanied with all other saving graces, and is not dead faith but worketh by love."—*Confession of Faith.*

"Saving faith is not any one particular act or habit of the soul, nor ought it to be limited to any faculty of the human mind. It is complex and consists of various acts, which, without the least confusion pervade one another, and by a delightful co-operation, mutually promote and assist each other. It implies a change of the whole man. It is the source of every part of the spiritual life. It is in fine the holy energy and activity of the whole soul exercising itself towards God in Christ. The entire extent of this principle, therefore, can hardly be distinctly comprehended under any one conception."

Witsius on the Creed, Dissertation iii.

"This hunger and thirst is succeeded by a RECEIVING OF CHRIST for justification, sanctification, and complete salvation. This is the *fifth* act of faith, and, indeed, its formal and principal act. Our heavenly Father freely offers his Son, and the Lord Jesus Christ freely offers himself, with all his benefits and the fulness which dwells in him to the sick and weary soul, saying, 'Behold me, behold me.' The soul now conscious of her misery, discerning also with joy, and hope, a fulness of salvation in Christ, and earnestly desiring communion with him, cannot fail with the utmost alacrity to apprehend and receive the inestimable blessing thus exhibited, and by receiving to appropriate or make it her own. By this act Christ becomes, so to speak, the peculiar property of the believing soul. All that belongs to Christ being exhibited together with him, the believer claims to himself whatever is Christ's, and especially his righteousness which is the foundation of salvation. By apprehending Christ in this manner he is united to him, and being united to Christ he is considered as having done and suffered those very things which Christ as his surety did and suffered in his stead. When this is rightly done it is easy to understand how we are justified by faith in Christ."—*Ibid.*

The descriptions which Ames, Shepherd, Watson, and other of the Puritans gave of "justifying faith" are far less unwieldy and more convenient for the purposes of popular oratory, but yet substantially the same. They represented faith to be simply a rolling or recumbency on Christ. Dr. Dwight did no more than divest this phraseology of its uncouthness, and adapt it to ears polite, when he wrote a lecture to prove that "justifying faith" is simply trust or confidence. Later adventurers have but availed themselves of the license afforded by the same theory of imputation, when they have resolved faith into a simple act of volition; thus enabling a man to pass, with the rapidity of lightning, from the depths of iniquity to the summit of a perfect justification, not inferior to that of the Saviour of the world. All these diverse views are bottomed on the hypothesis that the *mode* by which God justifies us is by the imputation of Christ's righteousness to our persons; and they agree in the further supposition that faith, in order to receive this righteousness, must be detached from all its fruits and accompaniments, and thus presented in a *particular phasis* to the divine mind.

Our own Church utterly eschews these curious refinements in theology. Such metaphysical niceties are abhorrent to her simplicity. Such misty notions vanish before her pure and heavenly light. Neither in her authoritative formularies nor, 'bating again Puritan innovations, in the works of her divines do we find the seeds of that disputatious divinity which has been derived from the schoolmen, and is at this moment the bane of religion in these United States. In her Catechism, in the office of baptism, in confirmation, in the communion, in the visitation of the sick, in every part of her service in which she has occasion to set forth the requirements of God, she enjoins on her children a *renunciation* of the world, the flesh, and the devil, a belief in ALL THE ARTICLES OF THE CHRISTIAN FAITH, a firm resolution, by God's help, to keep God's holy will and commandments and to walk in the same all the days of their life. Faith, repentance, the love of God and man, and obedience to the Divine laws, every where appear in harmonious union. In her eleventh article, indeed, she declares that we are "justified by faith only," but neither here nor elsewhere does she declare, and the whole current of her liturgy and homilies proves that she does not mean, that faith is to be considered in the work of justification as detached from works and holy affections, or as a mere instrument, as Archbishop Usher, the Christian Observer, and others of like mind would have us believe, for the reception of Christ's righteousness; but that she regards it simply as the principle of a new life, the fountain of holy affections and obedience: at the same time, however, assuring us that this faith, though indispensable to salvation, is yet devoid of absolute merit, and that it, together with the fruits that it bears, are accepted solely for the merit's sake of our Redeemer: and that thus, "We are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ by faith: and not for our own works or deservings."

For a further description of the faith whereby we are justified, we shall present the reader with an extract from the homilies, and from three of our illustrious divines. But first it is proper to remark that the expressions "justifying faith," and "the faith that justifies," are avoided in our articles, and, we may add, in much of our best theological literature, as they are also avoided in the Scriptures. That we are "justified by faith" is a correct scriptural phrase, denoting faith to be the CONDITION of our justification. The opposite phrase "*faith justifies*" would only be correct on the supposition that faith is a *cause* but not a *condition*. Hence the latter expression is of frequent occurrence in the Confession of Faith. Calvinistic divines generally, the Christian Observer and other supporters or unconscious favorers of the necessarian philosophy which recognises *causes* but excludes *conditions* in the work of man's salvation: still we would not be understood rigidly to object to the phrase. It is used by the fathers in the homilies, and by many of our best writers who probably thought the avoidance of it would savor of too fastidious an accuracy.*

"Faith is taken in the Scriptures in two manner of ways. There is one faith which in Scripture is called a dead faith, which bringeth forth no good works, but is idle, barren, and unfruitful. * * And this faith is a persuasion and belief in man's heart, whereby he knoweth that there is a God and agreeth unto all truths of God's most holy word contained in the holy Scripture. So that it consisteth only in believing in the word of God that it is true. And this is not properly called faith. * * *

"Another faith there is in Scripture which is not (as the aforesaid faith) idle, unfruitful, and dead, but worketh by charity. Which as the other vain faith is called a dead faith, so this may be a quick or lively faith. And this is not only the common belief of the articles of our faith, but is also a true trust and confidence of the mercy of God, and a steadfast hope of all good things to be received at God's hand: and that although we through infirmity or temptation of our ghostly enemy do fall from him by sin, yet if we return again unto him by true repentance, that he will forgive and forget our offences for his Son's sake our Saviour Jesus Christ, and will make us inheritors with him of his everlasting kingdom: and that in the mean time, until that kingdom come he will be our protector and defender in all perils and dangers whatsoever do chance. * * * And this faith is not without hope and trust in God, nor without the love of God and of our neighbors, nor without the fear of God, nor without the desire to hear God's word and to follow the same in eschewing evil and doing gladly all good works."—*Homily on Faith.*

"In short this faith, [viz. that whereby we are justified] is nothing else but a true, serious, resolute, embracing Christianity; not only being persuaded that all the doctrines of Christ are true, but submitting to his will and command in all things.

"But to prevent mistakes and remove objections, I shall yet further observe, 'That this faith hath, although not an adequate yet a peculiar respect unto that part of Christian truth which concerns the merciful intentions of God toward mankind, and the gracious performance of our Saviour in order to the accomplishing them: the promises of pardon to our sins and restoral into God's favor upon the terms propounded in the Gospel of sincere faith and repentance. * * *

Dr. Barrow, sermon iv. on the Creed.

"The faith which is now required of you, and which God will accept to your justification, is a cordial, sincere giving up yourself to God, particularly to Christ, to rely on all his promises, and faithfully to obey all his commands delivered in the Gospel; which will never be accounted by God that sincere, cordial faith, unless it be such as will (whensoever any trial is made of you) act and perform accordingly, believe what Christ hath promised in the Gospel, against all spiritual and worldly temptations to the contrary, and practise what Christ commands, against all the invitations of pleasure, or profit, or vain-glory to the contrary.†"

Dr. Hammond's Practical Catechism.

"The plain notion of justifying faith, stript of all metaphors and figures can be no other than this: such a firm and steadfast assent to all the revelations of the Gospel as governs our hearts and lives by the laws of it; or to give a larger explication of it, it is such an assent to whatever Christ hath revealed concerning the nature and will of God, or his own nature, offices, and mediation, the rules of life and practice, the rewards and punishments of the next life, as does effectually determine our wills to the obedience of his holy laws."—*William Sherlock.*

Are we asked, then, in what sense we receive the doctrine of imputation? We answer, that Christ's righteousness is no otherwise imputed to us than are his passion and death, his resurrection and ascension, and his perpetual intercession. All together form the MERITORIOUS cause of our salvation, the sole ground of our hopes of pardon, acceptance, and investiture with immortal glory. God gives us the righteousness of Christ, gives us Christ, with all his merits, to be the *foundation* of the gracious covenant: but he also requires of us a righteousness which shall result from a compliance with the *terms* of this covenant. These terms, however various or numerous, are resolvable into one, viz. faith; and hence faith is said to be counted to us for righteousness, yet not for its own but for Christ's sake. Christ's righteousness God *has* accepted and revealed it as a fountain of mercy to mankind: our righteousness or the faith which is counted for it he has promised that he will accept, not for its own sake, but for the sake of the Redeemer. Christ's righteousness belongs to his own person exclusively and cannot, except in a figurative way, be said to be communicated to others, though its benefits may be and are communicated. Our righteousness in like manner, or the faith from which it flows or which is counted for it, belongs, and in the very nature of things must belong, to our own persons exclusively: nor is it conceivable that God will accept another person's righteousness as a substitute for it; though another person's righteousness may give it, and Christ's righteousness actually does give it, (that which it naturally has not and cannot have,) acceptance in the sight of God. Christ's righteousness is real and our righteousness, opportunity being given for the development of faith, must be equally so. Christ's righteousness is external in respect to us, perfect, absolute, meritorious: our righteousness is inherent, imperfect, progressive, and in its best estate totally devoid of merit, but yet mercifully accepted, nay rewarded by God, notwithstanding its intrinsic worthlessness, for the sake of our Redeemer. This is our view of the imputation of Christ's righteousness. If any one choose to use the phrase in this general sense we will not quarrel with him about words; though for our own part we regard the phrase itself as obscure and unscriptural, and are therefore willing to avoid it.

---

* The sermon of Dr. Barrow from which we quote, is entitled "Of Justifying Faith;" but as the expression does not occur in the sermon itself, the title was probably prefixed by his editor. Dr. Hammond expressly signifies his disapprobation of the phrase on the ground of its being unscriptural.

† The whole extract from Dr. Hammond is found too long for insertion. It will appear in our next.

THE OLD CHURCH.—The "most able and eloquent defender" of the Church of England, who, according to the Catholic Herald, "has lately acknowledged that it was indebted for its existence to causes entirely human," turns out to be an anonymous writer in a literary journal; and the passages which are adduced as authority for the alleged acknowledgment are the following:—

"And these causes would long since have dissolved the Church of England as a body, and broken it into the fragments of dissent from its form and the truths which it has to guard, but for a few counteracting influences. It has been held together by old hereditary prejudices in favor of the Church of our fathers—by political passions—by local associations—by the natural aristocratical spirit of Englishmen—by the possession of more real attainment and sobriety than has prevailed among the dissenters—by an occasional exhibition of ecclesiastical law and episcopal discipline, however rare—but mostly by a personal attachment to a body of parochial clergy such as no nation in its happiest times ever was blessed with before."

"It is vain and silly to think of preserving either the Church or the State from rapid dissolution—as vain as if a man should hope to keep a mass of earth together when he had taken off the law of gravitation. We are at present a ball of sand, held together by an extraneous pressure or chance affinities; and until that vital, informing, and vegetating spirit is reinfused into our hearts, which will hold us all together by an internal obedience and common sympathy, our existence is a mere casualty. We may cut off the bough of a tree and replace it again so that no eye can detect the separation; but the bough dies, and the first wind blows it down. And all the limbs of our social body, both ecclesiastical and civil, have been severed from the trunk by the conceit of individual authority; and though as yet they are held together by a cramp, a few years and the first storm will show their fate."

If our readers agree with us in the opinion that the above passages give not a shadow of support for the "acknowledgment" attributed to the reviewer, they will know how to value such round assertions for the future. Every Church of England man regards his Church as a branch of the one Catholic and apostolic Church, the head of which is Jesus Christ.

GAMBIER OBSERVER.—The communication of "Therapon," to which we wholly and *ex animo* accede, relieves us from the necessity of replying to the article of the Gambier Observer, published in our last, in the main point of its argument. "Remember not, Lord, our offences, nor the offences of our forefathers," is the prayer which has ascended from the Church for these eighteen centuries, nay, which has been wafted from the hearts of the faithful from the time of righteous Abel to the present day. Surely the prayer has been heard, has been granted: our own sins and the sins of our forefathers have been pardoned, and they and we have been justified as far as pardon and justification can be dispensed in the present life. But if our sins and theirs have been pardoned, in the fullest and highest sense of the term, and if we and they have been PERFECTLY justified, why is not this prayer expunged from our liturgy? or why should the aged Christian, who believes that his early transgressions have been forgiven, continue to pray with the Psalmist, "Remember not the sins of my youth"? To us it seems inconsistent with the nature of man considered as a moral or accountable agent—inconsistent with the mediatorial economy, which points us to the DAY OF JUDGMENT for the ultimate accomplishment of its purposes—to suppose that the justification of the elect will be CONSUMMATED before that dreadful day arrives.

Of the other points discussed in that article it is only necessary to remark, that they (as also, in truth, the main point itself) are resolvable into the single view which the author takes of the imputation of Christ's righteousness. It is vain to argue against inferences, while we are at issue on the premises. We have only to say, therefore, that admitting the correctness of his inferences and the pertinence of his authorities, the view which he takes of *imputation* is, to our mind, unintelligible; and, so far as we can comprehend it, is mystified and unscriptural. Our own views of this subject are given in another place. If the controversy is to be extended, it must continue to be—as this and all other controversies in which we have ever been engaged hitherto have been—defensive on our part. If the excellent writer in the Gambier Observer, the editor of the Episcopal Recorder (we will not promise the same to all his Ps and Qs,) or any other intelligent writers, are displeased with our views of imputation, and think proper to state their objections, we shall endeavor to give them all reasonable satisfaction.

TO CORRESPONDENTS.—A Convert to Phrenology writes to us defending his "science," from a supposed reflexion in our last. His article is rather long, but we will endeavor to insert it in our two next numbers.

"Nearos," and "B. J." are received.

We understand that the Rev. Mr. Beach whose canonical residence has been changed from the Diocese of Connecticut to New York, has received a unanimous call from the Vestry of Christ Church, Walton, Delaware county, in this Diocese, accepted the same, and entered upon the discharge of his duties under favorable auspices.

For the Churchman.

CONVENTION OF THE DIOCESE OF MISSISSIPPI.

Wednesday, May 3, 1837, being the constitutional period for the meeting of this Convention, the clergymen and lay delegates from the several churches in the Diocese assembled in Trinity Church, Natchez, at 5 o'clock on the afternoon of that day.

The Rev. David C. Page, President of the last Convention, took the chair, and called the meeting to order; and Dr. A. P. Merrill was requested to act as Secretary in the place of the Rev. Mr. Potter now absent from the Diocese.

The names of the clergy having been called, the Rev. D. C. Page, rector of Trinity Church, Natchez, and the Rev. R. H. Ranney, missionary at Grand Gulf, the only clergymen *canonically* resident in the Diocese, appeared and took their seats.

Testimonials of the election of Messrs. H. W. Huntington, Ayres P. Merrill, L. Dupuy, S. S. Fabrigne, and C. S. Abercrombie, M. D., as Lay Delegates from Trinity Church, Natchez, were read, and those gentlemen were admitted as members of the Convention. Similar testimonials were presented by Joseph Dunbar and J. S. Johnston from Christ Church, Jefferson county, and C. C. West from St. Paul's Church, Woodville; and those gentlemen accordingly took their seats.

The Rev. Richard Cox asked for the admission of Christ Church, Vicksburg, into connexion with the Diocese. The request was granted. He then presented a certificate of the election of four gentlemen to represent that church in Convention; their names were called, but none of them appeared.

Mr. C. S. Avery informed the Convention that a church had been organized at Clinton under the name and style of St. Matthew's Church, and desired that it might be admitted into connexion with the Diocese. St. Matthew's Church, Clinton, was then admitted, and Mr. Avery presented a certificate of his election to represent it in the Convention, and took his seat.

The Rev. R. H. Ranney informed the Convention that he had organized a congregation at Grand Gulf under the name of St. Paul's Church, and upon his request it was admitted as a member of the Diocese.

The Convention then proceeded to elect a President, and Secretary, and Treasurer for the ensuing year. Upon nomination the Rev. D. C. Page was elected President, and H. W. Huntington, Esq., Secretary and Treasurer.

On motion, the Rev. J. A. Fox, in canonical connexion with the Diocese of Louisiana, the Rev. Nathan W. Monroe, in a similar connexion with Tennessee, and the Rev. Messrs. John F. Fish and Richard Cox sustaining a like relation to the Diocese of New York, were invited to take their seats as honorary members of the Convention and participate in its deliberations. All of these gentlemen were present. The Convention then adjourned, to meet again at 11 o'clock on the ensuing morning.

On the evening of the day divine service was held in Trinity Church; the Rev. John F. Fish read the prayers, and the Rev. Richard Cox preached.

At 11 o'clock, A. M., on Thursday, the 4th of May, (Ascension-day,) the Convention assembled. Divine service was celebrated by the Rev. Mr. Cox and the Convention sermon preached by the Rev. Mr. Page. The communion was then administered by the Rev. Mr. Page, assisted by the Rev. Mr. Fox.

After the religious exercises the Convention adjourned, to meet again at half past 3 o'clock, P. M.

At half past 3 o'clock the Convention met according to adjournment.

The Rev. Messrs. Page and Ranney, and Dr. A. P. Merrill, and H. W. Huntington, Esq., were then elected members of the Standing Committee for the ensuing year; and the Rev. Messrs. Page and Ranney, and Messrs. Dunbar, Abercrombie, Huntington, and Winchester, were appointed to represent the Diocese in the General Convention.

The reading of the parochial reports was then called for.

The Rev. Mr. Page, rector of Trinity Church, Natchez, reported, that so great had been the increase of his congregation, that it was necessary either to enlarge the present church edifice, or erect a new one; but that all steps towards either of these measures, as well as the erection or purchase of a parsonage, had been arrested by the badness of the times. He has forty-five communicants, has baptized sixteen persons, officiated at nine funerals and ten marriages.

The Rev. Mr. Fish, minister of St. Paul's Church, Woodville, reported, that he has twenty communicants, six of whom have been added during the past year; that he had baptized twelve persons, (one adult,) attended four funerals, and has an interesting Sunday school of thirty children.

The Rev. Mr. Ranney, missionary at Grand Gulf, reported the organization of St. Paul's Church, of that place, under his direction, and that there are three communicants attached to it. During his connexion with the parish, he had baptized one person, and attended four funerals. He likewise reported that the Vestry had determined upon building a brick church forty-five feet by sixty, and that $3,500 had been subscribed for that purpose, and $1500 more were promised.

The Rev. Mr. Cox, minister of Christ Church, Vicksburg, reported that he commenced services in the court-house of that city under circumstances every way unpropitious. At first he had scarcely twenty hearers. By degrees a good proportion of his difficulties vanished. The court-house is now well filled on every Lord's day, and there are *more than twenty communicants.* He had baptized five persons, (four infants and one adult,) solemnized three marriages, and attended four funerals.* For want of suitable accommodations he could have neither Bible class, nor Sunday school. An increasing interest in the concerns of the Church had been more and more developing itself, and the seasons of communion were especially marked with solemnity, both in those who partook of the sacred emblems, and those who only witnessed the administration. He likewise reported, that a lot for the church had been purchased at a cost of $7000, and that 18,000 had been subscribed towards paying for it and erecting the edifice; but that the difficulties of the times had prevented the collection of the subscriptions, and thus caused a suspension of the effort to build a church and parsonage.

After these reports were read, Dr. A. P. Merrill offered a resolution expressive of the high satisfaction of the Convention with the reports of the missionaries of the Church laboring in the Diocese of Mississippi, and of its sense of the importance of securing a continuation of their services. This resolution was unanimously passed.

On motion of H. W. Huntington, Esq., it was resolved, that the Convention recognises the importance to the Church in the Southwest, of its having a comprehensive literary and religious institution under its control, and that therefore the Diocese of Mississippi will exert itself to sustain such an institution about to be established under the direction of Bishop Otey.

A resolution was likewise passed recommending to the patronage of the Diocese a new Church periodical, to be called "the Episcopalian," and issued under the direction of the diocesan of Tennessee.

On motion, it was then *Resolved*, That the Rt. Rev. Bishop Otey be requested to extend to this Diocese the benefit of Episcopal visitation at such time during the ensuing fall or winter as may best suit his convenience.

The Standing Committee of the Diocese were requested to correspond with the Committee on Domestic Missions of the General Church, with reference to the supply of missionary stations within the state, and the imparting to that Committee of suitable information.

The Rev. Mr. Ranney and Messrs. Dunbar and Huntington were then appointed to draft a plan for the incorporation of the churches of the Diocese in such a way that their charters may be as nearly as possible the same.

The several parishes of the Diocese were requested to take up collections to defray the expenses of the Convention.

A committee was appointed to recommend alterations in the constitution. Trinity Church, Natchez, was selected as the place for holding the next Convention.

It was then *Resolved*, That a certified transcript of the proceedings of the Convention be furnished to the Rev. Mr. Cox by the President and the Secretary, and that he be requested to procure the printing of 500 copies of it at the Protestant Episcopal Press, New York.

After singing the 104th Hymn the Convention adjourned.

In the evening divine service was again celebrated; the Rev. Mr. Fox read the prayers and the Rev. Mr. Fish preached an impressive sermon.

C.

* On the Sunday next after the meeting of the Convention, the communion was again administered at Vicksburg, with the same happy effect as upon previous occasions. Several communicants were added. In the afternoon, four children were baptized, making nine baptisms in all.

EXTRACTS FROM BISHOP MEADE'S REPORT TO THE VIRGINIA CONVENTION.

On Monday, the 28th, we came back to Northampton, where Mr. Mann and myself preached alternately for five days and nights, on one of the days at Hunger's church and at other times at Eastville. Here I confirmed four persons, and Mr. Mann presented the claims of the Education Society, as he had done in a more private way in Accomack.

I cannot take leave of this parish without mention of a circumstance which has recently occurred, in relation to it, which deserves to be noticed. More than one hundred and seventy-five years ago a pious individual bequeathed to the church of Northampton, for the benefit of its minister, in all time to come, a valuable estate in land. The church has ever since enjoyed the benefit of the same, in its successive ministers, without even the insinuation of a doubt as to its right. Within the last eighteen months, the Rev. Mr. Gunter, who had been the minister of the parish and the occupant of the glebe for some years, departed this life and has been succeeded by the Rev. Mr. Jackson. A claim, however, has been at this late period set up by the overseers of the poor in that county, under the law for the sale of the glebes, and this property was actually offered for sale by them. The Vestry of the church, of course, interposed in a legal manner to arrest it, and the matter is now to be tried by judicial tribunals of the state. That such a violation of one of the most sacred rights of man—that of disposing of his property—will be permitted, we cannot allow ourselves to suppose. That it should ever be thus attempted is matter of deep mortification.

On the Tuesday after Christmas, I left Norfolk and came up the James River as far as Brandon, in Prince George county, the seat of Mr. George Harrison. I was much pleased on the evening of that day, to be invited into a warm and comfortable house adjoining his establishment, and to be accompanied to the same by himself and other members of his household, where I found a large collection of his servants ready to receive such religious instruction as I should feel disposed to give. I was much gratified in spending an hour with them in exercises which seemed to interest them and to awaken the gratitude of their hearts. It is the custom of Mr. Harrison and his brother, who lives near to him, to assemble their servants at a small church, built by themselves, between their plantations, on every other Sabbath, and to procure the services of a faithful preacher of the Gospel for their sole benefit. May they receive the assurance of God's favor towards this work, in the abundance of his grace vouchsafed to their own hearts, as well as the hearts of their servants, and in the humility, obedience, and fidelity of their servants, may they have the fullest proof that the religion of Christ, properly taught and truly received, can be productive of nothing but good.

On the Monday after these services, I went to Richmond, and on Tuesday proceeded to fulfil my appointments in Charles City. The severity of the weather and other circumstances prevented the expected meetings in that county, and I could only have a small meeting at Berkly, the residence of Mr. Harrison. On Friday I passed on to New Kent, and reached the house of Col. Macon, which is a few miles distant from St. Peter's Church, one of our oldest and most venerable temples. It was built in the year 1700, and its walls are still perfect. Its interior has been much altered and is not now accommodated, as formerly, to the worship and ordinances of our Church. I preached here two days, and on the Sabbath administered the holy communion. At the altar of this church it was, that the father of his country was united in the holy estate of matrimony to the excellent woman of his choice; and here, perhaps, may they have both knelt together and received at other times the memorials of the Saviour's love. But few families in this neighborhood still adhere to the Church of their fathers. It is not known that there has been a resident minister here since the Revolution.

On Easter Monday, I set out on my present tour. I reached Culpepper Court-House on Tuesday evening, and preached that night. On the following Friday morning I reached Charlottesville and preached. On the next day I consecrated the church at Buck Mountain, which I was prevented from doing the last fall by bad weather. Here I confirmed nine persons. On Sunday I preached three times in Charlottesville and baptized one adult. The church was very full each time, especially at night, when I preached to the young men. The attendance of the young men of the place and the university, and their whole deportment, here also deserves to be mentioned as being every thing that a minister could wish. If their hearts were only duly affected by the word preached, what might not the Church of God and the country expect from such a goodly number of well educated young men. On the Tuesday morning after this, I found myself about fifty miles from Charlottesville, at an old church in Buckingham called Goodwin's church, more than a hundred years old and in a very ruinous condition. There was, however, notwithstanding the badness of the weather, a considerable assembly, and I found that there was a strong disposition to repair it and to have regular services. This I of course encouraged, and think that arrangements will be made to have divine service once in each month.

(*To be continued.*)

Would God that all the Lord's people were prophets, and that the Lord would put his Spirit upon them! Numbers xi. 29. If from thence thou shalt seek the Lord thy God, thou shalt find him if thou seek him with all thy heart and with all thy soul, Deut. iv. 29.

INTELLIGENCE.

Episcopal Acts of the Bishop of this Diocese.—*Onondaga county*, May 24, confirmed six in St. Paul's Church, Syracuse.

Cayuga county, Thursday, May 25, in St. Peter's Church, Auburn, confirmed thirty-three.

Seneca county, Friday, May 26, in Trinity Church, Seneca Falls, admitted the Rev. Henry Tullidge, Deacon, the Missionary there, to the Priesthood. Morning prayer was read by the Rev. Benjamin Hale, D.D., President of Geneva College, assisted by the Rev. Henry S. Attwater, of Little Falls, Herkimer county, who read the lessons; the sermon preached by the Bishop, and the candidate presented by the Rev. William Lucas, rector of St. Peter's Church, Auburn. The Rev. William W. Bostwick, rector of St. Mark's Church, Hammond's Port, and St. Thomas' Church, Bath, Steuben county, was also present, and assisted in the laying on of hands.

In the afternoon, confirmed eleven in the same church.

Ontario county, Saturday, May 27, in Trinity Church, Geneva, admitted the Rev. Pierre P. Irving, Deacon, the minister of the parish, to the Priesthood. Morning prayer was read by the Rev. Orange Clark, rector of Grace Church, Rochester, assisted by the Rev. Mr. Tullidge, who read the lessons; the sermon preached by the Bishop, and the candidate presented by the Rev. President Hale.

First Sunday after Trinity, May 28, instituted the Rev. Mr. Irving into the rectorship of the same church. Morning prayer was read by the Rev. Mr. Clark, assisted by the Rev. President Hale, who read the lessons; the keys of the church presented by James Rees, Esq., senior warden, and the sermon preached by the Bishop.

In the afternoon, confirmed seventeen in the same church.

BISHOP ONDERDONK'S APPOINTMENTS FOR VISITATION.

Friday, Jnne 16, Paterson, *Putnam county*: Consecration, A. M.; Confirmation, P. M. 17, Do. Ordination.

Fourth Sunday after Trinity, June 18, Lithgow, *Dutchess county.* Pleasant Valley, *evening.* Tuesday, 20, Christ Church, Poughkeepsie. 21, Wappinger's Creek. 22, Fishkill. 23, Fishkill Landing.

Fifth Sunday after Trinity, June 25, Flatbush, *Kings county.*

Sixth Sunday after Trintiy, July 2, St. Mary's Church, *New York*: evening.

Fridday, July 7, Jamaica, *Queens county*; Saturday, 8, Rockaway, Consecration.

Seventh Sunday after Trinity, July 9, Hempstead, A. M.; Rockaway, P. M., Confirmation. Tuesday, 11, Islip, *Suffolk county.* 12, Setauket. Friday, 14, Huntington. 15, Cold Spring Harbor, *Queens county.*

Eighth Sunday after Trinity, July 16. Oyster Bay, A. M.; Glen Cove, P. M. 17, Hempstead Harbor. 18, Cow Neck. 19, Little Neck. 20, Flushing. 21, Newtown. 22, Hallett's Cove.

Ninth Sunday after Trinity, July 23, Tompkinsville, *Richmond county.*

Where ordinations are to take place, the candidates are expected to see that the proper number of Presbyters, two at least, is in attendance.

Where parishes are vacant, the neighboring clergy are requested to make arrangements for officiating in them occasionally, prior to the visitation of the Bishop.

Any other services, not inconsistent with punctually meeting the above appointments, will also be rendered with pleasure.

OBITUARY.

From the Southern Churchman.

Departed this life in Alexandria, D. C., on Friday, May 19th, in the 33d year of his age, the Rev. WILLIAM FITZHUGH LEE, the son of Edmund I. Lee, Esq.

Mr. Lee was admitted to the order of Deacons in Leesburg, county of Loudon, by Bishop Moore, on Sunday, the 21st of August, 1825, and to the order of Priests on the 10th of May, 1828. His popularity as a preacher of the Gospel rendered him universally acceptable. His first settlement in the ministry was in the counties of Amelia and Goochland, and soon after in St. John's Church, Richmond Hill, and afterwards in Christ Church, both in this city.

His zeal in the discharge of his sacred duties was of the first order. Naturally of a feeble constitution, but possessing a mind of the most vigorous character, and a spirit of gospel industry seldom equalled, his health soon exhibited symptoms of decline. His bishop most earnestly and frequently entreated him to contract his labors, and to rest satisfied with the usual services of the Sabbath; but prompted by the native energy of his mind, and influenced by his love of pastoral duty, he resisted his fatherly solicitations. He would sometimes preach three times on the Lord's day, and frequently in the week: by means of which unusual effort his lungs became affected, and the disease which terminated his life obtained such a firm hold upon his system, that he was obliged to relinquish his pastoral charge, and to bid adieu to the congregation he had formed, and to which he was most ardently and affectionately attached.

Mr. Lee, upon retiring from the services of the sanctuary, became the editor of the Southern Churchman, and soon distinguished himself in that capacity. He was a firm and decided Episcopalian, but at the same time lived in peace and friendship with other denominations of Christians.

During the confinement which preceded his dissolution he endeavored to prepare himself for that solemn hour he knew to be approaching. The attention of his clerical brethren was unwearied, and their sympathies comforted and supported him in his last hour. The Lord's supper was administered to him by his bishop, who, in company with his distressed wife, and those friends who were present, kneeled around his sick-bed, and partook with him of that holy ordinance.

Mr. Lee was a bright example of gospel industry, and it is the firm hope of the author of this obituary, that his clerical brethren one and all may take courage in the work to which they have pledged themselves, and steadily and perseveringly continue faithful unto death, that they may reap the end of their faith, the salvation of their precious souls.

Mr. Lee preached his last sermon in the Monumental Church, from the following passage of Scripture: "This is my beloved, and this is my friend, O ye daughters of Jerusalem."

SENEX.

CALENDAR.

JUNE.

11. Third Sunday after Trinity, St. Barnabas.
18. Fourth Sunday after Trinity.
24. St. John the Baptist.
25. Fifth Sunday after Trinity.
29. St. Peter the Apostle.

JULY.

2. Sixth Sunday after Trinity.
9. Seventh Sunday after Trinity.
16. Eighth Sunday after Trinity.

NOTICES.

FREE CHURCH.

The Protestant Episcopal Free Church of the Redemption, under the charge of the Rev. William Richmond, at Euterpian Hall, 410 Broadway, has changed the hours of service to half past 10 o'clock in the morning, 4 in the afternoon, and 8 in the evening.

The Rev. Calvin Colton will preach every Sunday morning.

⁂ The Gospel Messenger will please insert the above notice.

June 10, 1837.

☞ The Board of Managers of the "Young Men's Auxiliary Education and Missionary Society of the Protestant Episcopal Church in the City of New York" will meet in the basement of Christ Church, on Monday evening, the 12th instant, at 8 o'clock.

The members of the *Society* are invited to be present.

By order of the Board. A. W. O. SPOONER,
Assistant Recording Secretary.

New York, June 10, 1837.

CITY MISSION SOCIETY.

A special meeting of the New York Protestant Episcopal City Mission Society will be held next Tuesday evening, June 13, 1837, at half past 7 o'clock, at the committeee room, Mission Church of the Holy Evangelists, Vandewater street. The patrons, life members, and members are particularly requested to attend.

By order.
Attest WM. R. WADSWORTH, Secretary.
A. T. ANDERSON, Assistant Secretary.

EXECUTIVE COMMITTEE.

A stated meeting of this committee will be held next Tuesday evening, June 13, 1837, at 8 o'clock. The members are requested to attend at the committee room, Vandewater street.

By order.
Attest WM. R. WADSWORTH, Secretary.
A. T. ANDERSON, Assistant Secretary.
June 10, 1837.

FLATBUSH FAIR.

The ladies of St. Paul's Church, Flatbush, intend holding their Fair on the pleasure grounds of Mr. Clarkson, on Thursday, 15th inst., commencing at 2 o'clock, and terminating at 8.

N. B.—Should the weather prove unfavorable, it will be held the next fair afternoon.

June 10.

ACKNOWLEDGMENTS.

TRINITY CHURCH, POTTSVILLE, PENN.

The following sums have been received through the kind agency of J. W. Smyth, Esq., of New York, from residents of that city, in aid of Trinity church, Pottsville, Pennsylvania:—

From Henry I. Seaman, Esq $5; N. Bradner Smith, Esq. 5; Rev. F. H. Cuming, 3; a lady of St. Luke's church, 5; A. B. McDonald, Esq. 3; Wm. E. Wilmerding, Esq. 5; D. A 5; Mrs. E. 2; W. B. 5; A. T. Anderson, Esq. 10; J. A. Perry, Esq. 5; Mrs. George Warren, 5.—Total, $58.

On behalf of the Vestry,
R. A. HENDERSON.

Pottsville, May 29, 1837.

CITY MISSION.

The Treasurer of the New York Protestant Episcopal City Mission Society acknowledges the receipt of the following sums since April 30:

From Dr. Anthon, in addition to the collection, 28th April, at St. Mark's, as a donation from a family who were absent from the city when the collection was made, $10; from a member of St. Luke's, 1; the collection in St. John's chapel, 28th April, including $5 made by Dr. Seabury after the collection, 101 18; from a member of Trinity church, in addition to the collection in that church, made by Rev. E. Y. Higbee, 5.—Total, $117 18.

LEWIS PHILLIPS, Treasurer,
No. 54 Wall street.

NEW YORK BIBLE AND COMMON PRAYER-BOOK SOCIETY.

The subscriber, as Treasurer, gratefully acknowledges the receipt of the following sums, viz.

Feb. 27,	From the Rev. Richard Cox, the amount of a collection made by the congregation of Christ church, Vicksburg, Miss.	$30
June 3,	From Bishop Kemper's mission, through the N. Y. Prot. Epis. Press,	10
	Total,	$40

THOMAS BROWNING, Treasurer,
77 Maiden lane.

PROTESTANT EPISCOPAL TRACT SOCIETY.

The subscriber, as Treasurer, gratefully acknowledges the receipt of ten dollars, a donation from a lady of Huntington, Ct., through the N. Y. P. E. Press.

THOMAS BROWNING, Treasurer,
77 Maiden lane.

The liberal hand with which the Trustees have distributed the valuable tracts of this institution throughout the United States and adjacent parts has caused the accumulation of a large debt, which they confidently rely upon their Episcopal brethren to enable them to cancel.

The clergymen of the Church are most respectfully and earnestly solicited to make an appeal to their respective congregations for their contributions, to enable the Society not only to continue but extend the comforts and benefit of the tract to the destitute, the afflicted, and the pious searcher after truth.

The debts of the Society are nearly 3000 dollars; "but what is that among so many" who feel at heart the interest and extension of the cause of their beloved Church, the inculcation of morality, and blessings of the Christian religion?

Subscriptions and donations will be thankfully received by the Treasurer, Thomas Browning, 77 Maiden lane; and by Thomas C. Butier, Agent, 28 Ann street.

PRESS DEPOSITORY.

NO. 28 ANN STREET.

Letters have been received at the N. Y. Protestant Episcopal Press, during the week ending June 8, from the following persons, viz:

Joseph Gill—Postmaster, Syracuse—Rev. J. Van Ingen, with remittance—Postmaster, Whiteplains—E. McVickar—Lieut. M. R. Patrick—Postmaster, Great Barrington—Postmaster, Rochester—Postmaster, Worthington—Chas. Stimpson, jun.—Frederick H. Stimpson—M. L. Studley, with remittance—Rev. T. Strong, with remittance—Thos. A. Demill—J. W. Jackson—Rev. Joseph F. Phillips—A. F. Dodge, with remittance.

Received by the Gen. Prot. Episc. S. S. Union.

John E. Brown—Thomas Latimer, 2—E. H. Pease—H. & W. A. Barber—Postmaster, Shelburne—Rev. E. Ballard—Rev. William Shelton, with remittance—Rev. N. E. Cornwall—Postmaster, Bridgeport—Postmaster, Binghamton—Rev. O. Hopson—P. E. Demill—S. J. Bouton, with remittance—Rev. P. A. Proal—Rev. Peter S. Chauncey.

☞ For sale, a new and fine-toned ORGAN, suitable for a small church. Apply to Mr. Louis Sherman, office of the Episcopal Press.

June 10.—tf.

☞ A young gentleman, of considerable experience in teaching, wishes a situation either as private tutor or in an academy. Application from the city or the country will receive attention, and may be made at this office, or through the postoffice, to X. Y. Z. Satisfactory references given.

June 10, 1837.—1t

NEW BOOKS.

☞ RICH Poor Man and the Poor Rich Man, by Miss Sedgwick; Botany of the Scriptures, by a lady; and a few copies of the Wreath, and Religious Souvenir, for 1837, for sale by the General Protestant Episcopal Sunday School Union, 28 Ann street.

TO EPISCOPALIANS.

A new and splendid assortment of Bibles and Prayer Books, in every variety of size, style and binding, just received and for sale by the New York Protestant Episcopal Press, 28 Ann street.

A NEW WORK.

The Primitive Church, the Greek Church, and Protestant Episcopal Church, versus *Roman Catholicism and Calvinism, on the subject of Absolute Decrees*—just published and for sale at 28 Ann street.

POETRY.

From the United States Gazette.

PRAYER.

Father, my weak lips pray,
 Oh! guide my faltering tongue,
Till the low murmurs of its lay
 Through thy bless'd realms have rung.
Stretch forth thy mighty hand
 To pardon and to spare;
Hear, in thy bright and blessed land,
 The contrite sinner's prayer.

Father, a weary heart
 Hath come to thee for peace;
The world hath not the healing art
 To bid its troubles cease.
It brings before thy throne
 Its weight of wo and care,
Oh! thou accept its pleading tone,
 The contrite sinner's prayer.

Father, it hath rebell'd,
 Wander'd from out thy path,
Nor heeded, when the thunder swell'd
 The tempest of thy wrath.
But now, a bruised thing,
 Neglected, pale, and bare,
Low at thy footstool it doth bring
 The contrite sinner's prayer.

Father, it bends before
 Thy throne among the bless'd,
Peace to the wretched heart restore,
 Give to the weary rest.
Father—its sins forgiven,
 It pants, with thee to share
The glorious heritage of heaven,
 Won by the contrite prayer.

The Missionary.

MISCELLANEOUS.

From the (Baptist) Christian Watchman.

THE TIMES; OR, COMBINED ACTION.

A DIALOGUE.

SCENE—*Study of Rev. Mr. A., a country minister. Mr. A. sits by his table, with a Bible before him, and his eye resting on the question in Psalms* iii. 1: "LORD, how are they increased that trouble me?" *A knock at the door. Brother B. enters.*

Pastor. Ah, good morning, Brother B.—Walk in, walk in, Sir.

Br. B. Good morning, Brother A. I have called on you this morning by request of a society which was formed at our vestry last evening, to solicit your name and influence.

Pastor. I hope to be ready for every good work—pray, what is the object of your society?

Br. B. I will read you the preamble, and the second article of the constitution. (*Reads*)—Whereas a correct knowledge of the Scriptures is indispensable to the purity of the Church and the progress of morals; and whereas COMBINED ACTION is a powerful instrument in attaining all worthy ends—therefore, &c. Art. 2. The object of this society shall be to promote a correct knowledge of the Bible.

Pastor. A worthy object, indeed.

Br. B. I am very glad it has your approval.

Door opens. Enter Brother C.

Pastor. Good morning, Brother C.

Br. C. Good morning, Sir. I was appointed by a large meeting of ladies and gentlemen who came together a few days since at the orthodox church, to organize themselves into a society—a very liberal one, too, not sectarian at all—to call upon you and request you to join. Indeed, in anticipation of your joining, they have elected you president. (*Takes a paper from his pocket, and adjusts his spectacles with his left hand.*)—If it will be no interruption to your business with Brother B., I will read the design of the society from this constitution.

Pastor. None, I presume.

Br. B. None at all. I am glad I am here. I shall be happy to join your society, for I am convinced (*Here he rises from his seat, and brings down his right arm with tremendous emphasis,*) that COMBINED ACTION is the only way to send the world ahead. We have gone at snail's pace long enough. The Church has become corrupt through stagnation. It is time for action, COMBINED ACTION. But excuse me—you were about to inform us of the design of your society. *I go for societies.*

Br. C. I am glad, Brother B., to see you awake. I always thought you a man of the right stamp. (*Once more adjusting his spectacles, reads.*) Whereas domestic peace is the ground of domestic happiness, and domestic love is the indispensable condition of peace; and whereas there is a prevalent want of said love—therefore we, whose names are hereunto annexed, do form ourselves into a Domestic Love Society, and do solemnly adopt the following pledge, viz. We bind ourselves on all occasions to fulfil our marriage vows, and demean ourselves as good husbands and wives.

Pastor. A very good object, truly.

Br. B. Yes, a good object. I will sign that pledge. That husband or wife must be a brute or a vixen that will not do it. If my neighbor Jones would sign it, only think what an amount of suffering it would deliver his poor wife from! (*Writes his name, and hands the constitution to the pastor.*)

Door opens. Enter Brother D.

Pastor. Good morning, Brother D.

Br. D. Good morning, Brother A. I called to see you a few minutes, but as I find you quite engaged, I will come again.

Br. B. and Br. C. We have accomplished our business, and shall be gone in a moment.

Br. D. I called, Brother A., to procure your name to place at the head of a constitution. A new society—for societies, you know, are all the go with us at present—has just been formed, and I am sure its object must meet your approbation.

Br. B. Yes, COMBINED ACTION—that is the watchword—the real *ureky,* (*eureka,*) as our schoolmaster said in his lyceum lecture. I'll join.

Pastor. But what *is* the object of your society?

Br. D. (*Reads*) It shall be called the Society for Promoting Regular and Orderly Attendance at Church.

Pastor. A very good object.

Br. B. Just so. Brother A., I'll join. COMBINED ACTION! In three years we will have the whole nation at church as regularly as you attend, Brother A., or as I do—though I don't wish to boast.

Br. D. I will read the preamble. (*Reads*) Whereas by a careful examination we have learned that there are three hundred persons in this town who do not attend church, and five hundred who do not attend regularly; and whereas there is a prevalent habit of disorderly behavior in church, that is dishonorable to religion and a hinderance to the due effects of worship—therefore we, the subscribers, do bind ourselves by the following pledge, &c. (*Hands the constitution to the pastor.*) I will name a few of the evils which under the term "orderly" we design to remove: coming late, waiting at the doors, bringing infants and dogs, reading newspapers, conversing, tuning instruments, or singing, when the congregation should be collecting their thoughts for spiritual worship, leaving church during the sermon, or adjusting dresses during the benediction, talking of the literary merits of the sermon on the way home, and—

Door opens. Enter Brother E. with Rev. Dr. F.

Pastor. Welcome, gentlemen.

Rev. Dr. F. and Br. E. Good morning, Sir. We would not interrupt you.

Pastor, No interruption, Sirs. I am happy to see you.

Rev. Dr. F. We have called to secure your co-operation in a plan which we hope will promote the interests of Zion.

Br. B. Yes, COMBINED ACTION! We have found the fulcrum, and now we can raise the world.

Pastor. I desire to serve my Master in every call of duty.

Rev. Dr. F. I do not doubt it, and, knowing your zeal, I was disposed to enlist you early in the scheme which I am now to propose for your consideration.

Pastor, (with a sigh.) Pray, what is it?

Rev. Dr. F. You cannot, my dear brother, but be aware of the many obstacles that exist in the way of the world's conversion, nor that among the worst of these are the devious wanderings of the Church from the primitive path. We propose, therefore, to aim at the abolition of sects, and the restoration of the Church to the primitive pattern. We desire to separate all true disciples from the mass of the professed ones, and to make *the* Church which shall thus be formed, the pledged antagonist of all the specific evils that afflict the world.

Br. B. A good idea, truly, and combined action will effect it. It may be done in five years. I'll join.

Rev. Dr. F. You say rightly, Brother B. I like your spirit. We need more men of just your stamp.

Br. B. Hem.

Rev. Dr. F. But as I was about to say—we propose to effect this object by a Primitive Church Society. I have at the request of a number of brethren prepared a constitution, which I have the pleasure of submitting to you. (*Hands a paper to the pastor.*)

Door opens. Enter Rev. Mr. G. and H——, Esq., a disappointed politician. Mutual greetings are exchanged.

Rev. Mr. G. I am happy, Brother A., to introduce to you Mr. H., and to your favorable regard the philanthropic object which he is so successfully aiming to promote.

Pastor, (*sighing deeply.*) And what *is* the object, Brother?

H., Esq. It is to throw mankind into one vast crucible, and melt them into a common mass. So GOD designed that they should be, but they have made distinctions; and these distinctions have been the prolific parent of tariffs, duties, monopolies, and oppressions. One half of mankind have been compelled to starve to support the other half in luxuries. I am for equality—

Br. B. Right, Sir, right! *Combined action* will do it!

H., Esq. I am for seeing all men treated alike; and you, Sir, as a man of benevolence and a Christian, must join me in this holy enterprise. I wish to send a voice loud as the thunder-roar, from Maine to Georgia, and from the Atlantic to the Rocky Mountains, that shall wake up the down-trodden to their rights, and compel the arrogant few to give up at least one half their usurped prerogatives.

Rev. Mr. G. I feel it my duty, as a lover of my country, and the souls of men, to join in this warfare against spiritual wickedness in high places. And, Brother A., the Church is involved in this guilt. Ministers and people have sinned, and are sinning now. We have pews *in the house of* GOD which are held as PRIVATE property—there is the *negro pew,* and the *free seats* for the poor. This will never do. The millennium will never come till the Church is purified. Brother A., we *must* enlist, or be recreant to the cause of GOD, and suffering humanity.

Rev. Dr. F. This meets my views exactly. Mr. H., you will not fail to address my congregation next Sunday afternoon in behalf of the Equality Society. Deacon J., and Dr. K., and Mr. L. will probably stay at home for fear of the *political* bearing of this subject. But never mind, they are always behind the age. The Church must be purified.

H., Esq. I shall be happy to do so. I have made my arrangements to address Rev. Mr. A.'s congregation next Sunday morning, but as the distance is short, I can ride to your church at noon. I am never weary in this good cause. My life is pledged to it.

Pastor. Are you to address *my* congregation next Sunday? Indeed, I had not heard of it.

Rev. Mr. G. The arrangements are made, Brother A., and to your satisfaction, I trust.

Pastor. I shall never object to doing right rightly.

Rev. Mr. G. That is our motto, though mistakes in zeal for a good cause are quite pardonable.

Door opens. Enter pastor's son, a bright little boy of ten years, holding a folded paper in his hand.

Pastor. What do you wish, my son?

Boy. The little boys have formed a "Good Boys' Society." I came to ask if I may sign the pledge. (*Reaching the paper to his father.*)

Br. B. Oh, yes, my lad—learn the principle of combined action now in your boyhood, and you may do what you please in reforming the world when you come to be a man. But I trust the world will be reformed ere then. *Oh if the apostles had understood the principle of combined action!*

Pastor. I am engaged now, my son. I will tell you after dinner. (*Dinner bell rings.*)—Gentlemen, will you dine with me?

Exeunt.

At dinner, the pastor says, with a heavy heart,

"CHRIST and his cross are all our theme."

But the sentiment meets no response. He asks the Rev. Dr. F. and the Rev. Mr. G. the state of piety in their churches, and the reply is that they are ready for combined action. But are your members more devout, more dead to the world, more CHRIST-like?—are they living by faith, and ripening for heaven? Oh, they are active, ready for every good work.

After dinner, they return to the study, and when, at the request of the pastor, they have united in prayer with the Rev. Dr. F., they return to their unfinished business.

Pastor. I hold in my hand five constitutions, besides the one my little boy has handed me, viz.—the Society for Promoting a Correct Knowledge of the Scriptures, the Domestic Love Society, the Society for Promoting Regular and Orderly Attendance at Church, the Primitive Church Society, and the Equality Society. In so far as these societies have in view the good of man and the glory of GOD, and seek to promote this aim by the wise and harmless measures of Christianity, of course they have my approval. But I confess, brethren, that I have less confidence in the wisdom and righteousness of combined action than you seem to express. It is a tremendous engine, that may be used for good or for evil. The facility of abusing it makes it dangerous. It is undoubtedly capable of blessing the world as silently and sweetly as the dew does; but bad men, I fear, will make it a Juggernaut to crush its unnumbered victims. We must apply it with care and skill, as we do steam, or explosion will be the ruinous, disastrous result.

I have studied the history of the world, and am convinced that its march is onward. I have made myself acquainted with the influence of Christianity upon the world, and with the manner in which that influence has been exerted.—The mode in which Christianity operates is determined by its nature, and that mode cannot, therefore, be changed. Its influence is like leaven, and haste is disastrous. CHRIST and him crucified, which Paul preached, and which his successors should preach also, is the only renovator of the world; and you must therefore aim by the blessing of GOD to promote *spiritual religion,* if you would see the world wear a lovelier aspect. Banish evil from the heart, by the expulsive power of our religion, and *evils* will of course be gone. Make men Christians, and make them Christians of elevated piety, and you have made Bible students; you have promoted domestic happiness, and regular attendance at church; you have taken the best measures to restore primitive piety, and a just equality among men. You cannot reform men *outwardly* but as you make them better men *inwardly.* The present attempt to do it will utterly fail; and unless it shall serve as a beacon to the future Church, and stimulate to a right activity hereafter, it will turn back the hand that marks the progress of the world.

Br. B. But you will sign *my* constitution?

Pastor. No, Brother B. I shall aim diligently to expound the Bible, and to cherish the love of its study among my people. I have ever done this, as among my first and most delightful duties, and, I hope, not without some success. I fear your society will, from the nature of the case, not only be inefficient, but, by weakening the sense of individual responsibility, be hurtful—to say nothing of the mischiefs which would follow from a general organization of the same kind.

Br. B. But you admit the power of COMBINED ACTION?

Pastor. Yes, and think it not unlikely that I may *feel* it too.

Br. C. I hope you will join the Domestic Love Society?

Pastor. No, I shall seek to make good husbands and wives by making good men and women.

Br. D. Your personal interest in "a regular and orderly attendance at church" will render you willing to give *me* your name?

Pastor. No, a sufficiently devoted standard of piety in the Church, and a consequent consistency of example and individual effort, which I am constantly aiming to promote, will attract the multitude to the house of GOD as truly as the pole attracts the magnet; and the attraction will be as permanent.

Rev. Dr. F. I extremely regret, my dear brother, that you have given a negative to these solicitations; but still am confident that the plan which I have the pleasure of proposing will secure your co-operation.

Pastor. You will do me the justice to believe that I sincerely desire the removal of all obstacles which retard the progress of religion, and that I should rejoice in seeing the day when, instead of the Baptist, the Congregational, the Methodist Church, we might say THE Church—

Rev. Dr. F. Yes, most certainly, or I should not have journeyed to your town to-day.

Pastor. But the obstacles in the way of religion, unless there be some more potent force at hand, which you will hardly pretend, can be removed only by the power of religion itself. The Gospel asks no aid in removing obstacles; its own power, if it be faithfully preached, is amply sufficient. The union of sects, or, as you are pleased to term it, the abolition of sects, can be accomplished only by the same process—the steady and humble preaching of CHRIST and him crucified. I cannot, therefore, pledge any further co-operation than is pledged in the assurance that by GOD's help I shall continue to preach that Gospel which I doubt not will ultimately effect the objects you propose.

H., Esq. But I am not to think that I too shall lose your aid in the holy cause of equality?

Pastor. I shall not, Sir, attempt to justify any of the evils which you condemn; but you cannot fail to see that the evils of "tariffs, monopolies, and oppressions," which are matters of a political kind, are such as my MASTER, though he lived in a country whose laws tolerated fearful enormities, did not deem it his duty to attack. He promulgated principles which could not but effect political remedies; and so shall I do, by a determined effort to imbue all hearts with the spirit of the Gospel, and to bring all men into subjection to the law of right. But I could not neglect my errand of mercy to lost men, in an effort to promote your scheme, even if I approved it as fully as yourself, without baptizing my garments in the blood of souls. From the nature of your subject, as well as to save division among my people, I must also inform you that your appointment to lecture in my pulpit next Sabbath, of which I was not aware till just mentioned, cannot be fulfilled. I must preach the Gospel there.

Rev. Mr. G. I fear your determination will be disastrous to yourself.

Pastor. Perhaps it may, but I shall have little to fear if only my duty is done. I shall seek quietly, like the minister of Newbottle, in Scotland, to promote the spiritual benefit of my congregation, even though my brethren shall feel it their duty to preach *the times.* My business is to seek the salvation of my flock, and GOD forbid that I should neglect it.

Rev. Mr. G. But you aid the efforts of the mission cause—why not of ours also?

Pastor. When our missionaries depart from their duties as missionaries—when they forget that their errand is to preach repentance and faith, CHRIST and him crucified, and enlist in local, and temporary, and semi-political schemes, I will abandon them. Their business is the same as mine—to preach the Gospel—and while they pursue that business, they shall have my aid.

Rev. Mr. G. Are you decided?

Pastor. I am—rightly, I believe—honestly, I know. And here, with a single remark, especially to you, my brethren in the ministry, I close this subject. I greatly fear that "combined action," which is but another name for the action of that changing thing, *public opinion,* as it is illustrated by its advocates, and embraced by the mass of the people, is tending to weaken the confidence of men in the power of religion. "If we wait for Christianity to do this, it will never be done," or "it will not be accomplished till the millennium comes," are common phrases among those who have been taught that the agitated reforms may be brought about by "combined action," "public opinion," or "public sentiment." It seems to me that there is something wrong in modes of operation which develope themselves in such results. I suggest this for your consideration, and beg you to beware of exalting any moral force above Christianity.—Infidelity and hell will shout at such exaltation. No, let us cling to Christianity as the hope of the world.

EXEUNT.

Let us accustom ourselves, on all occasions, to exercise a due command over our thoughts. Let us take care of those entanglements of passion, and those attachments to any present interest and view which could deprive us of our power over them.—DODDRIDGE.

From the Missionary.

HORÆ CATECHETICÆ.

W. Marshall & Co., of Philadelphia, have just printed at the Missionary Press Mr. Gilly's "Horæ Catecheticæ: an exposition of the duty and advantages of public catechising in church, edited, with additional matter," by Bishop Doane. The book was most favorably known in England, and is now out of print. Its publication has been much desired in this country; and Bishop McIlvaine recommended it as one of the numbers in the series on pastoral theology. We have only room at present for two extracts—the beginning and the end.

INTRODUCTION TO THE AMERICAN EDITION.

It is a vulgar notion, and may be a vulgar error, that wheresoever in the realm of nature a poison groweth, there groweth near unto it a certain antidote. It is at least a touching attestation to the habitual faith of the common people in the providence of GOD, and an expressive tribute to his ever present and prevailing goodness. But whatever truth there be in this doctrine of physical compensations in the dealings which GOD hath with men as moral agents, there is certainly something analogous to it. Out of the sorest evils which our fallen nature brings upon itself, there ever springeth up a healing retribution. Excess of license chastens and reclaims itself. Rebellion wreathes a scorpion scourge that whips us back to GOD. The stern conviction which experience ever brings of the error of our own ways, and of the folly of our own devices, is both the motive and preparative of that return to a better mind, without which peace and comfort are for ever hopeless. So doth the wrath of man redound to his Creator's glory. So, in mercy to our souls, doth he restrain the fierce remainder.

Are there not manifested in our day clear indications of this recuperative process of GOD's providence, in the instinctive readiness with which men now begin to turn from vague and barren generalization, from the heats of artificial excitement, or the shallow pools of superficial nonsense, to the cool green pastures, to the deep still waters of GOD's word, and to those slow, and patient, and pains-taking methods by which alone they can be found? The age which just precedes us, and of which ourselves are part, has been, it must be owned, an age of loud and liberal profession, and, we fear it must as well be owned, of scant and sparing practice. The apostle sketches it in few and happy words, when, writing to the first Ephesian bishop, he describes certain persons of that day, as "ever learning, and never able to come to the knowledge of the truth." It is not want of means. For it is a day of Bibles and of schools—the dynasty of the press—the age of light. It is not want of stimulus to effort. The very atmosphere is excitement. The world is in commotion. The human family have gone as it were into committee of the whole for "the diffusion of" what is called "useful knowledge." "Many" are seen in all directions to "run to and fro;" and yet knowledge—true, sound, substantial, saving knowledge, "is" *not* "increased." We have been looking back with a pity that was half contempt upon our poor groping ancestors, when, in integrity, and piety, and modesty, and dignity, and courtesy, we are far out of sight behind them. We have congratulated the world, and plumed ourselves upon the "march of mind," when, in good truth, so far as the strong foundations, the substantial safeguards, and the crowning ornaments of social life are thought of, we have been stationary, if indeed we have not retrograded. It is a cheering symptom, an olive branch of hope, a token that the LORD GOD hath not "cast off for ever," that, in the midst of this self-prevailing self-delusion, misgivings have arisen, that all is not so well as it appears. There is an inquiry for "first principles." There is a searching after the "old paths." There is a general persuasion that "the old is better." A revival, at least in part, is now in progress, of the methods of primitive instruction, and, we will yet hope, of primitive devotion. The Church has taken into her own hands what she never should have delegated, the high trust, "to preach the Gospel to every creature." The plan of systematic charity, on principle, finds universal and substantial favor. The ancient institution of public catechising is revived with great acceptance. Are not these encouraging "signs of the times?" Is not GOD showing "some token upon us for good?" May we not implore him with renewed confidence still to "revive his work?" "Not unto us, O LORD, not unto us, but unto thy name give the praise!"

It is in the hope of contributing something to the accomplishment of these happy presages of advancing knowledge and increasing piety, that the present republication is attempted. With the thoughtful and the good, it can require neither apology nor argument. The attempt to improve the young is one which among them will always meet with universal favor. All know that if the fountains be not pure, the streams must be corrupt. All are aware that if men hope to reap in summer, they must plough and sow in spring. All agree that the hope of the Church, that the hope of the world, is in the young. How vainly, if they be not early taught to seek the LORD! How vainly, if Christian parents do not bring them up in his nurture and admonition—if Christian pastors feed not Christian lambs with "food convenient" for them?

It would be out of place to enter here into any large discussion of the merits of public catechising. In the charge which follows the subject is considered at some length. In Mr. Gilly's book there are presented useful hints and happy illustrations for those who seriously desire to adopt and make effectual the primitive institution. The author has not undertaken, it will at once be seen, a regular treatise. He has done what is likely, we imagine, to be more useful—thrown together in an easy and natural way the results of his own experience; and thus taken by the hand as it were any who might consent to walk with him in the path which he has found so pleasant and so profitable. He has wisely deemed it better to write a book which would set men to thinking for themselves than to attempt to reason out the subject for them. His little volume will be found, to use a phrase of Aristotle's, full of "the seeds of good things." They will take root, we trust, and grow, and bear rich fruit, in many minds. At its first appearance it attracted much attention. Its republication in this country has been much desired. It is now attempted, in the hope—which may GOD please to grant!—that it may add something to the wholesome impulse which is now working in the minds of Christian men towards sounder methods of instruction in the faith and practice of the Gospel, and which will not fail to lead, if he vouchsafe the graces of his Holy Spirit, to larger attainments in holiness, and to higher elevations of piety.

POSTSCRIPT BY THE AMERICAN EDITOR.

The purpose with which this reprint has been undertaken will be fully answered if it shall serve to extend the increasing attention which is now attracted towards the plan of public catechising, and to establish more widely a just and proper conviction of the great importance of that ancient institution. The success which shall attend its adoption in any case will be mainly dependent, under GOD, upon *the pastoral interest.* As to the duty of bringing up the children of the Church "in the nurture and admonition of the LORD," there will be no difference of opinion. The only point to be decided is, the most effectual mode. If the test of experience be followed, the decision will be easily established. A chief obstacle to its adoption is the apprehension, commonly met with, of failure in the attempt. There is a supposed necessity of some peculiar fitness for the work which all cannot attain. Doubtless there will be different degrees of facility and different degrees of success in this, and every other human enterprise. But because all preachers are not eloquent alike, are not all to preach? The conviction is established in the author's mind, after much reflection and experience, that a high degree of excellence is much more generally attainable in catechising than in preaching. The saying often quoted, is not lost sight of, that "a boy may preach, but it requires a man to catechise." Allowance is first to be made for a fair measure of proverbial exaggeration in the antithesis here stated. For the rest *experience* makes the difference. "Docendo docemur." The catechist *will* learn to catechise. Only let him have *long* patience. If there be a motto for *him,* better than any other, it is Isaiah's—"Precept must be upon precept, precept upon precept; line upon line; here a little and there a little." For the method of catechising, it will vary—the Church Catechism being the basis—with every variety of character and circumstance. No course that could be delineated would suit all. A specimen of the course pursued, with great advantage, by the present writer, is in preparation for the press—"the Church Catechism analyzed and proved by Scripture." After all, it will be no more than "Hints for Catechising."

From the Southern Churchman.

SWITZERLAND.

Almost opposite to Coppet, on the other shore of the Lake Geneva, and in full view, is the house where Lord Byron resided, and in which he wrote the third canto of Childe Harold, the Manfred, and the Prisoner of Chillon. The scene of the last poem is laid at the chateau of that name, on the shore near the upper end of this lake, and the principal incidents are true. They belong to the life, sufferings, and heroic efforts of Francis Bonivoid, the defender of the liberty of Geneva, who languished six years, chained to a rock in the dungeons of Chillon. Byron was attended during his residence here by the poet Shelly, and the novelist Monk Lewis. I think none of the party produced any kind impression on the Genevese. The house he occupied is a plain stone edifice, on the lake shore, just above Coligny, and was vacant when I saw it. I had gone into the country for another purpose, and, finding myself at the gate, walked in for a moment upon the gloomy stone terrace. I take Byron to have been one of the most extraordinary combinations that has had the human shape. His poetic genius was in modern times altogether unparalleled. And yet his heart was cold, stern, and bitter, and his spirit caustic and capricious, to a degree that would seem incompatible with a strong perception of what is beautiful and lovely, and wholly inconsistent with the fervid control of the imagination. It proves that intense passion and profound thought have no necessary connection with those qualities to which men have delighted to unite them, nay more, that naked and alone, they may triumph in regions appropriated to them, only when guided and sustained by more refined and tender impulses.

On the same side of the lake as Coppet, but nearer to Geneva, is the village of Ferney, the residence, and I believe the domain of Voltaire, who made the acquisition of it in 1759, and lived in the chateau, if it deserve the name, till his death in 1775. The village is in the French territory, but being only five or six miles from Geneva, and the road from thence delightful, it may be regarded, so far as travellers are interested in it, as an appurtenance of that city. Voltaire once said in derision of the Genevese, that if he shook his wig he could powder the whole republic. At present, I believe few persons find their way to his residence, except those attracted to Geneva by its own objects of interest, so derided by the literary leviathan in the height of his glory. Count Bude, of a Genevese family, and a Protestant, is the owner of Ferney; and another house still nearer to Geneva, once occupied by Voltaire, is at present not only owned and occupied by a Momier, but I was told a part of it was appropriated to the purposes of a magazine for Bibles and religious tracts. The succession to Voltaire seems even more extraordinary than that to Gibbon.

I visited Ferney, and found the whole matter a very paltry affair. The house is a comfortable and rather large country house; the grounds pretty—not more, hardly so much. The boasted church which Voltaire built, and inscribed on the front, *Deo erixit Voltaire,* I found full of wood and going to decay. It was a very small and mean structure at its best days. The great objects of interest are his private apartments, which are said to be preserved in the same state which he left them. These are particularly mean. They consist of an outer hall, an interior saloon of a circular shape behind it, and a small bedroom on the left of it. Every thing here fills one with surprise, when it is remembered that this is the most secret place of a man of wealth and inconceivable vanity and pretension, at the very period when he was the correspondent of sovereigns, and the most distinguished philosopher of the world. It is a little miserable hole, adorned with some bad pictures, and a number of small and wretched engravings. Amongst these were the heads of distinguished persons of all countries, about half of the whole being Americans and English. I observed those of Washington, Franklin, Newton, Milton; those also of Leibnitz, D'Alembert, Diderot, Helvetin, Racine, Cornelle, a portrait of the Empress Catharine, and one of Frederick the Great,—and to my utter astonishment a print of Clement XIV. Voltaire did indeed affect universality on all subjects; to know and to be every thing was the ruling conceit of a soul consumed with low and evil passions. But that he whose strongest wish was expressed in the anxious desire "to see the last Jesuit strangled in the bowels of the last Molinist," and who continually sought to have it believed that it was not religion but superstition that he warred against—and the papal system, as the concentration of folly and imposture—that this same man should hang up amongst his special favorites the head of the reigning pontiff, who was the common father of Jesuit and Molinist, and the very centre of all that Voltaire considered ridiculous and unprincipled in religion—was an exhibition for which I was not prepared.

No man ever exerted so great an influence as this, who fell so speedily into so great contempt. With great activity of spirit—unbounded vivacity and wit—and much that cannot be denied was real genius—he possessed also an exceedingly wide range of superficial knowledge. With a laboriousness and flexibility never surpassed, he wrote through nearly a century, with his eyes fixed on two grand objects—the greatness of Voltaire and the littleness of all things else! See the issue. No one believes he was learned—few give him credit for poetic powers even of the second order. All admit that his historical statements are unworthy of the least credit—no one claims for him any respect as a great thinker—and even his works, rich in the happiness of expression, are rejected by reason of their irreverence and obscenity. A century of great and successful effort terminates in half a century in an issue like this! As I looked upon the fragments which excited these thoughts, how strongly did the Divine assurance come to me,—"No weapon formed against thee shall prosper." Behold the proof!

Rev. Dr. Breckenridge.

From the Catholic Telegraph.

SIR HUMPHRY DAVY AND PIUS VII.

I was educated in the ritual of the Church of England. I belong to the Church of CHRIST; the rosary which you see suspended round my neck is a memorial of sympathy and respect for an illustrious man. I will, if you will allow me, give you the history of it, which I think, from the circumstances with which it is connected, you will not find devoid of interest. I was passing through France in the reign of Napoleon, by the peculiar privilege granted to a Savan, on my road to Italy. I had just returned from the Holy Land, and had in my possession two or three of the rosaries which are sold to pilgrims at Jerusalem, as having been suspended in the holy sepulchre. Pius VII. was then in imprisonment at Fontainbleau. By a special favor, on the plea of my return from the Holy Land, I obtained permission to see this venerable and illustrious pontiff. I carried with me one of my rosaries. He received me with great kindness; I tendered my services to execute any commissions, not political ones, he might think fit to trust me with in Italy, informing him that I was an Englishman; he expressed his thanks, but declined troubling me. I told him I was just returned from the Holy Land, and bowing with great humility, offered to him my rosary from the holy sepulchre; he received it with a smile, touched it with his lips, gave his benediction over it, and returned it into my hands, supposing of course that I was a Roman Catholic. I had meant to present it to his holiness, but the blessing he had bestowed upon it, and the touch of his lips, made it a precious relic to me, and I restored it to my neck, round which it has ever since been suspended. He asked me some unimportant questions respecting the state of the Christians at Jerusalem, and on a sudden turned the subject, much to my surprise, to the destruction of the French in Russia; and in an exceedingly low tone of voice, as if afraid of being overheard, he said, "The *nefas* has long been triumphant over the *fas,* but I do not doubt that the balance of things is even now returning, that GOD will vindicate his Church, clear his polluted altars, and establish society upon its permanent basis of justice and faith; we shall meet again, adieu!" and he gave me his paternal blessing. It was eighteen months after this interview, that I went out with almost the whole population of Rome, to receive and welcome the triumphant entry of this illustrious father of the Church into his capital. He was borne on the shoulders of the most distinguished artists, headed by Canova, and never shall I forget the enthusiasm with which he was received; it is impossible to describe the shouts of triumph and of rapture sent up to heaven by every voice. And when he gave his benediction to the people, there was a universal prostration, a sobbing, and marks of emotions of joy, almost like the bursting of the heart. I heard every where around me cries of "the holy father, the most holy father, his restoration is the work of GOD." I saw tears streaming from the eyes of almost all the women about me; many of them were sobbing hysterically, and old men were weeping as if they had been children. I pressed my rosary to my breast on this occasion, and repeatedly touched with my lips that part of it which had received the kiss of the most venerable pontiff. I preserve it with a kind of hallowed feeling as the memorial of a man, whose sanctity, firmness, meekness, and benevolence, are an honor to his Church and to human nature; and it has not only been useful to me, by its influence upon my own mind, but it has enabled me to give pleasure to others, and has, I believe, been sometimes beneficial in insuring my personal safety. I have often gratified the peasants of Apulia Calabria by presenting them to kiss a rosary from the holy sepulchre, which had been hallowed by the touch of the lips and benediction of the Pope; and it has been even respected by, and procured me a safe passage through a party of brigands who stopped me in the passes of the Appenines.—*Last days of a Philosopher.*

GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION.

DEPOSITORY NO. 28 ANN STREET,
Two doors below Nassau street,
Under the superintendence of
JOHN W. MITCHELL, *Ch'n.,*
JOHN E. EARLE,
WM. M. BENJAMIN,
WM. R. WADSWORTH,
P. E. F. MCDONALD,
WM. H. VERMILYE,
THERON WILBER,
LOUIS SHERMAN.
Committee of Publications and Sales.

All communications relating to the business of the Union to be directed distinctly to Louis Sherman, Business Agent No. 28 Ann street.

Contributions to the funds of the Union to be directed to John W. Mitchell, Treasurer, No. 28 Ann street.

The following books are always to be had at the depository:

INSTRUCTION AND LIBRARY BOOKS.

REQUISITES.

Sunday School Register—Minute Book—General Class Book—Teacher's Roll Book—Smaller Class Book, std. covers—Improved Class Book, do.—Alphabet and Reading Cards—Lord's Prayer, on cards—The Creed—Ten Commandments, First Table, on cards—Second Table, do.—Paraphrases on the Collects.

INSTRUCTION BOOKS.

System of Instruction—Protestant Episcopal Sunday School Book, No. 1—Do. No. 2—Do. No. 3—Questions on do. from No. 1 to 4—First Truths—Catechism No. 1—Do. No. 2—Do. No. 3—Lloyd's do.—Manual of Short Prayers—Catechism No. 4, (by Cuming)—Church Catechism—Church Primer—Sunday School Office of Devotion—Sunday School Psalms and Hymns—Companion to the Book of Common Prayer—Questions on the Collects—Harmony of the Creeds—Scripture Instruction—Duty to GOD—Collects from the Prayer Book—Epistles and Gospels from the same—Bible Companion, 2 vols., Catechism on the Collects, half bound—Questions on the Gospel of St. Matthew—Questions on the Epistles and Gospels, part 1—Do. part 2—Questions on the Book of Common Prayer.

THE PROTESTANT EPISCOPAL SUNDAY SCHOOL LIBRARY.

Published by the Union, bound in uniform style, an consisting of the 18mo. works, making 56 volumes, numbered consecutively, *at 20 cents per volume, or $11 20 per set.* Also,

THE JUVENILE LIBRARY,

Consisting of the 32mo. works published by the Union, making 5 volumes, at one dollar per set. As well as a large assortment of approved works, selected expressly for Sunday-school reading; and a full supply of stationery for clergymen, students, and Sunday-schools.

March 25, 1837.—tt

CHRISTIAN ANTIQUITIES.

A Compendium of Christian Antiquities—Being a brief view of the orders, rites, laws, and customs of the ancient Church in the early ages: by the Rev. C. S. Henry. Just published and for sale at the Protestant Episcopal Press, 28 Ann street, New York.

May 31, 1837.

MUSIC OF THE CHURCH.

A large supply of the 12mo size just received and for sale cheap at 28 Ann street.

Also, 15 or 20 copies of the 4to left for sale, being the balance of the edition. m25

SPLENDID ENGLISH BIBLES

Of every variety of style, just received and for sale by the Protestant Episcopal Press, 28 Ann street.

May 20.